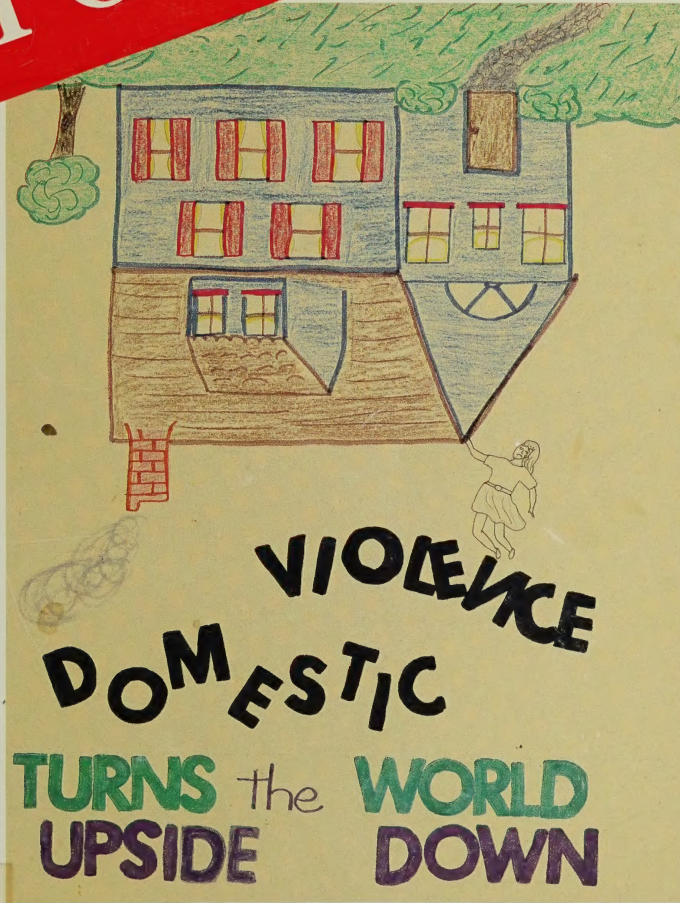


A Guide for Clergy

DOMESTIC VIOLENCE



STATE OF NEW JERSEY
Thomas H. Kean, Governor



DEPARTMENT OF COMMUNITY AFFAIRS
Leonard S. Coleman, Jr., Commissioner

DIVISION ON WOMEN
Mary E. Singletary, Director

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Copies may be obtained by writing to:

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Division on Women
Domestic Violence Prevention Program
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Introduction

Dear Colleagues:

As part of an ongoing strategy to reverse the increase in domestic violence, the Division on Women, New Jersey Department of Community Affairs, has undertaken and funded several outreach and training projects. This manual, written under the supervision of Womanspace, Inc., is intended to assist clergy of all faiths to respond more effectively to situations of domestic violence from and within a religious context.

Although some may believe or wish that it were otherwise, many victims of domestic violence, their abusers, their children and relatives, their friends and neighbors are members of religious congregations. Fortunately, well-informed and trained clergy who already have a relationship with victims and their families can be valuable resources for responding to the problem.

Experiences of violence in relationships of intimacy and love can be more debilitating than violence between persons unknown to each other. These experiences raise significant and vexing spiritual and religious questions for all involved. Unfortunately, sometimes religious beliefs have been invoked as reasons to inhibit clergy from intervening in domestic violence situations. On occasion religious explanations have been offered for why a victim should not leave the violent situation or as justifications for the abuser's violent actions.

Religious communities need to find ways to respond and to proclaim that violence is not acceptable. This manual intends to describe ways in which clergy and the religious community can be an intentional and substantial resource for stopping violence and for helping people in violent relationships.

Joan Chamberlain Engelsman, Ph.D.
Rev. Deborah J. Pope-Lance, M.Div., S.T.M.
Co-Directors, Clergy Outreach Project



STATE OF NEW JERSEY

DEPARTMENT OF COMMUNITY AFFAIRS

DIVISION ON WOMEN

SOUTH BROAD and FRONT STREETS
CN 801
TRENTON, N.J. 08625-0801

THOMAS H. KEAN
GOVERNOR

LEONARD S. COLEMAN, JR.
COMMISSIONER

December 1987

Dear Friend:

Violence at home hurts everyone. New Jersey's Prevention of Domestic Violence Act declares that domestic violence is a serious crime against society that will not be excused or tolerated. Victims and their children live in fear behind closed doors and drawn curtains, suffering deep and lasting effects from assault, battering and emotional abuse. Domestic violence is not limited to any geographic area, income level, ethnic background, profession, educational level, or religious affiliation.

This manual has been written to assist members of the clergy in their pastoral response to members of their congregation who are witnessing or enduring violence in their homes. Recognition and awareness of issues of domestic violence will assist the religious community in offering deeply needed assistance to victims, batterers and their families.

I thank you for your dedication and concern and know that your efforts will have a significant impact on the quality of family life.

Sincerely,

A handwritten signature in cursive script that reads "Leonard S. Coleman, Jr.".

Leonard S. Coleman, Jr.
Commissioner



**A GUIDE FOR CLERGY
ON THE
PROBLEMS OF DOMESTIC VIOLENCE**

MAY 1987

First Edition

Written for
New Jersey Department of Community Affairs

Division on Women
Mary E. Singletary, Director

Domestic Violence Prevention Program
Cheryl Edwards

By
Deborah J. Pope-Lance
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Womanspace, Inc.

A GUIDE FOR CLERGY ON THE PROBLEMS OF DOMESTIC VIOLENCE

*"No PEACE in the world without
PEACE in the nations;
No PEACE in the nations without
PEACE in the town;
No PEACE in the town without
PEACE in the home;
No PEACE in the home without
PEACE in the heart."*

From the Tao Te Ching

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The Rocky Mountain Conference of United Methodist Church

We are particularly grateful to the women and children who allowed us to use their words and pictures throughout this manual. They witness to the way human beings can rebuild their lives after the devastation caused by domestic violence.

We also thank Jersey Battered Women's Services, Inc., for permission to use the picture on the cover.



**OVERVIEW
OF
DOMESTIC
VIOLENCE**

What is Domestic Violence?

Domestic violence includes spouse or partner abuse, child abuse, incest and sexual abuse, marital rape and abuse of the elderly. All are of concern to clergy. This manual addresses the problem of spouse or intimate partner abuse. Although women occasionally batter their husbands, usually it is the other way around; therefore we have intentionally chosen to use the word "woman" instead of "victim" and "man" instead of "abuser."

The victim of violence, at the hands of an intimate friend or spouse, lives in daily fear for her safety and her life. The victim never knows when she will be assaulted next, or what behaviors or remarks might precipitate a violent incident. She spends her days believing that violence *will* happen and that she will be unable to prevent or avoid it.

Those who inflict violence on their partners come from every imaginable race, class, profession and occupation, age, geographic and religious group. Abusers have not learned how to deal with everyday conflicts in their lives except by striking out against their partners. Abusers continue to abuse because society ignores, accepts or fails to prosecute their behavior.

Historically, violence in the home has been overlooked because domestic situations were considered private. Friends, co-workers and even relatives may never witness or suspect violence between partners because it only happens in the privacy of the home.

Recent Statistics on Domestic Violence

The serious nature of domestic violence is illustrated in these statistics taken from the *Fourth Annual Domestic Violence Offense Report (1986)*, prepared by the State of New Jersey, Division of State Police, Uniform Crime Reporting Unit.

- There were 43,548 domestic violence offenses reported by police in 1986.
- Arrests were made in 23 percent of the offenses reported.
- The number of domestic violence complaints that had prior court orders issued against the offender increased from 6,079 in 1985 to 7,134 in 1986. This is a 17 percent increase.
- Assaults occurred in 65 percent (28,220) of the reported offenses.
- 57 percent (24,957) of all domestic violence complaints resulted in injury; 2,379 injuries were serious; 64 homicides were reported — an increase of 23 percent over 1985.
- Women were the victims of abuse in 86 percent and men in 14 percent of the reported cases.
- Children were involved or present during 55 percent of all domestic violence offenses.
- Alcohol and drugs were involved in 44 percent of the reported offenses in 1986. Alcohol involvement alone accounted for 39 percent of the total domestic violence offenses reported.

- Guns, knives and other dangerous weapons were used in 972 domestic violence offenses in 1986.

Other statistics include:

- The Federal Bureau of Investigation (F.B.I.) estimates that at some point in their lives one out of two women will be physically abused by the men with whom they live.
- Among pregnant women, approximately 25 percent have a history of injury related to abuse.
- Absenteeism from work due to domestic violence results in an estimated economic loss to the businesses of this country of 3-5 billion dollars each year.
- Of the 22,516 murders in the United States in 1981, one fifth were family killings.

Domestic Violence Is A Crime

In December 1981, the New Jersey Legislature passed the Prevention of Domestic Violence Act (see appendix A for “a summary of the law and the legal process”).

The Act noted, “The Legislature finds and declares that domestic violence is a serious crime against society; that there are thousands of persons in this State who are regularly beaten, tortured and in some cases even killed by their spouse or cohabitant; that a significant number of women who are assaulted are pregnant; that victims of domestic violence come from all social and economic backgrounds and ethnic groups; that there is a positive correlation between spouse abuse and child abuse; and that children, even when they are not themselves physically assaulted, suffer deep and lasting emotional effects from exposure to domestic violence. It is therefore, the intent of the Legislature to assure the victims of domestic violence the maximum protection from abuse that law can provide.” In April 1982, it became the law.

Definitions of Domestic Violence

The Law in New Jersey defines domestic violence as any of the following acts between cohabitants of the opposite sex, whether related or not, or between blood relatives residing together:

Assault: injury or fear of injury.

Kidnapping: unlawful removal or confinement.

Criminal Restraint: holding someone against their will.

False Imprisonment: forced stay in residence.

Sexual Assault: rape — statutory, date, or marital.

Criminal Sexual Contact: unsolicited or unwanted contact.

Lewdness: offensive activity observed by non-consenting persons.

Criminal Mischief: purposefully damaging personal property or pets of the victim.

Burglary: any non-authorized entrance into one's personal property: car, safety deposit box, home, room, etc.

Harassment: intentional activity to inspire fear. Inconvenient communications, abusive language, tactics designed to incite alarm. (2C:25-3b.)

A person may be arrested when a law enforcement officer has probable cause that a victim has been injured or that one of the acts described above has been committed. The consequence of arrest may include, among other things, court-ordered counseling, a restraining order prohibiting the abuser from contacting the victim or from residing in the shared residence, and monetary compensation for damages. A restraining order can be secured 24 hours a day by calling local police or by going to Family Court during normal business hours.

Dr. Anne Ganley, in *Court Mandated Treatment for Men Who Batter* (Center for Women Policy Studies, Washington, D.C., 1981), highlights four types of family violence: physical abuse, psychological abuse, sexual abuse and the destruction of property or pets.

Physical violence includes throwing objects, slapping, hitting, pushing, threatening or using weapons. This may be evidenced by bruises, broken bones, burns and abrasions. When there is a pattern or history of abuse, evidence of untreated or partially healed injuries is present. Sometimes suicide or homicide may result.

Psychological violence includes depriving a person of freedom of movement or self-direction and undermining a person's self-worth. Many victims have stated that they fear this type of violence more than physical violence because of its longer lasting effect. Verbally threatening to harm the woman or another family member is also an example of psychological abuse. Victims also state that this type of abuse is difficult to explain to others and is the least likely to be taken seriously by those in a position to be of help. Psychological violence may result in emotional scarring or suicide and deserves serious attention.

In sexual abuse the weapon of assault is sex. The abuser forces sexual activity upon the victim, against her wishes and without regard to her rights. When this type of domestic violence occurs between spouses it is called marital rape.

The last type of domestic violence occurs in situations where the abuser inflicts violence on the victim by harming an object that belongs to the victim. Often this involves injury to property or a pet that is cherished by the victim. Examples of this would include smashing a favorite piece of china, burning a new dress, or injuring or killing a victim's cat. The abuser in these cases is using forceful behavior in order to coerce the victim, without regard for her rights, into doing what the batterer wants.

According to the New Jersey statute, domestic violence exists from the first incidence of any type of abuse. The law does not require a developed pattern of violence before declaring the behavior criminal.

Myths and Facts About Domestic Violence

MYTH: Domestic violence affects only a small percentage of the population.

REALITY: According to a national survey conducted by Dr. Richard Gelles, violence occurs in 28 percent of all marriages. Dr. Gelles observes that this figure probably underestimates the problem.

In a survey conducted by the United Methodist Church, for example, 1 in 13 church members responding had been physically abused by a spouse, and 1 in 4 had been verbally or emotionally abused.

An estimated 90 percent of all domestic violence incidents go unreported.

MYTH: Middle class women and men do not experience domestic violence as frequently as poor women and men.

REALITY: Abusers and victims come from every race, religion and socio-economic background. Women have reported attacks by husbands who are doctors, judges, lawyers, legislators, police officers, teachers, social workers, clergy, factory workers and laborers.

A University of Wisconsin study found that 25 percent of American adults approved of husband/wife battles. Even more surprising was the evidence that the higher the educational level the greater the likelihood of such approval.

Poor women are often over-represented in shelters for battered women because they have few resources. Wealthier women may have access to credit cards, bank accounts and cash and can purchase services. They may have more to lose in terms of status and economics if they report their abusers to police.

MYTH: Alcohol abuse causes violence.

REALITY: Studies reveal that 40 to 80 percent of the time alcohol is a factor in incidents of domestic violence. However, researchers agree that alcohol is not the cause of domestic violence. Drinking lowers one's control or inhibitions and may be the excuse for letting down these restraints against violence.

MYTH: Abusers are psychopathic. Only sick, evil people abuse their partners.

REALITY: Abusers may lead "normal" lives in all aspects except their inability to control aggressive impulses. While no one would dispute the evil of a vicious assault on another person, men who beat their wives or intimate partners are not always psychologically unbalanced. Studies have found that the male spouse abuser has a poor self-image, feels he is less than he ought to be and feels he does not live up to society's ideal of masculinity. A man takes out his feelings of inadequacy and frustrations on his wife because he feels he can, because he feels he can't tell off his boss, and because he feels that other men would respond to his aggression in kind.

Abusers do show a tendency to use charm as a manipulative technique and are usually described by their women as being either very, very good or very, very horrid. Unlike the psychopath, however, the abuser does feel a sense of guilt and shame at his uncontrollable actions and this may contribute to his denial of the dire consequences of his actions.

MYTH: Women who are domestic violence victims are masochistic, provoke the assaults and enjoy the violence.

REALITY: According to Murray Strauss in *Sexual Inequality, Cultural Norms, and Wife Beating* (1976), husbands provoke the violence 85 percent of the time. Women report being brutally assaulted for such things as: the baby was crying; the dishes weren't done yet; the man wanted a dinner other than that which had been prepared; his or her wanting to have sex; his or her not wanting to have sex.

The idea that anyone would enjoy violence — being punched in the face, kicked in the abdomen, thrown against a wall, having bones broken, eyes swollen shut and lips split open — is ludicrous.

MYTH: Some women need or deserve a beating to keep them in line.

REALITY: Historically, laws have stated that men not only had the right but the obligation to keep their “children, cattle and wives from transgressing.” Laws to this effect were made by both secular and religious bodies. Laws have changed, but attitudes prevail. Women are not the property of men. No one has the right to control another's behavior by violent and brutal assaults.

Studies have suggested that a victim's behavior may have little correlation to an abuser's violence. When the abuser is under stress, he will find reasons to assault the victim.

MYTH: A strong faith will prevent battering.

REALITY: The prevention of battering relies on the development and understanding of what it means to care for and love another. Religion, its scripture and its community, has been used to accept or condone violence in relationships. These same resources can also provide restraints against violence and define healthy, safe relationships. It will take more than faith to prevent battering.

MYTH: Shelters for victims of violence break up families.

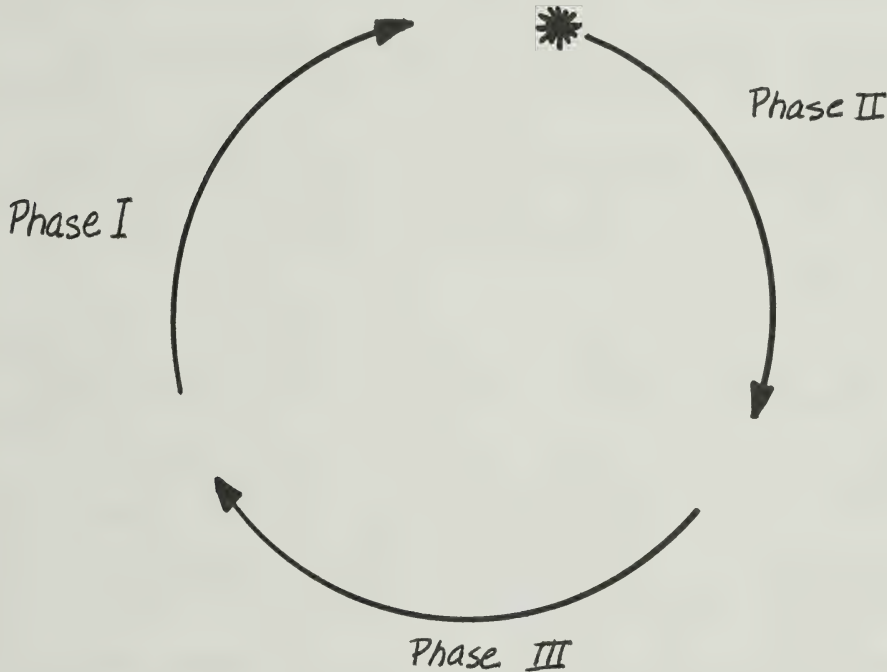
REALITY: “To suggest that shelters break up abusive families is like saying that hospitals cause auto accidents” (Working Together). Violence breaks up families.

Women who have been abused must make their own decisions regarding their future and their children's future. This is the philosophy of empowerment held by most shelter programs.

Being a victim of domestic violence is a difficult experience and the decision to leave is not a simple one. About 75 percent of women who go to shelters return to abusive relationships and nearly that number will return to the shelter after another violent episode.

A Cycle of Violence

Many people who work with violent families have noted a pattern or cycle of violence. While there is no uniformity on how long a phase lasts, Lenore Walker suggests that there is a pattern: the tension building phase, the explosion or acute battering incident, and the calm, loving respite.



In phase one, the tension builds. In this phase the abuser becomes increasingly edgy. The victim, noticing this behavior, may try to calm or appease the abuser in ways that have worked in the past. There may be minor outbursts of violence for which the abuser may quickly apologize. Usually the victim forgives and assumes the guilt for these incidents. The victim will rarely become angry because she fears that her anger would serve to escalate the violence. The abuser is aware of his inappropriate behavior even if he doesn't acknowledge it. This serves to make him even more fearful that she will leave him. He attempts to keep her captive by being more abusive, possessive and controlling. His ability to defend these assaults or to placate his victim become less effective. The tension builds to a point where an assaultive explosion is inevitable.

Phase two is the shortest and most violent part of the cycle. It may begin with the abuser attempting to teach the victim a lesson, not with the intent of doing her physical injury, although this is the result of his unrestrained rage. At the end of the episode the abuser cannot fully understand or remember what has occurred. Although the victim will often let her anger out during this phase, she does not usually fight back because she believes that to do so will only bring her more abuse and injury. Although most victims are seriously beaten at the end of this phase, they consider themselves “lucky” for surviving and will often placate the abuser by denying the extent of their injuries.

Phase three is a period of calm. Some victims, sensing that phase two is inevitable, will “encourage” its appearance and completion because they know that once the violence of phase two is over, phase three brings the “reward” of a kind, caring, if not contrite, partner. The abuser is usually sorry for his behavior even if he does not acknowledge this. He promises never to do it again and the victim wants to believe him. He may even become especially helpful and compromising in his behavior. Just prior to this phase a victim may have sought outside help, perhaps in connection with treatment for injuries. The appearance of her idealized, loving husband during this phase provides her with a glimpse of what she hopes for — that people who truly love one another can overcome all odds. The apparent calm and bliss of phase three often undercuts a victim’s interest in seeking and utilizing help. The cycle of violence inevitably continues as phase one behavior unfortunately reappears.

Not all violent situations follow this pattern. Some abusers have been known to wake their victims up with physical assaults. In some cases, violence occurs only sporadically while other abusers engage in violent behavior of some form on a consistent or daily basis.

“He would bring me flowers and gifts the very next day after beatin’ me . . . I used to love the day after until things were getting worse and worse.”
“He would say he was sorry and promise to change, but then about one month later he would go right back to kicking and punching. He even grabbed my throat once!”

Profile of a Batterer

"All my life I was taught that a man is the head of the household. Who are you to tell me this is no longer true?"

"I don't want to hit her, but she keeps nagging me. It is just like she wants me to hit her."

"The man is the head of the wife. I have the right to do what I have to do to keep things in order."

"Hitting actually helps both of us. It relieves all the tension I've built up, and it makes her behave. She treats me better and I treat her better after we've had a little fight."

"All I ever have to do is yell at her. I don't hit. I'm not a wife beater. She does what I tell her, and as long as she does I will never hit her."

"I just do what my Dad did, and they had a good marriage."

"If I was married to somebody else, this wouldn't happen. I'm not that kind of person."

"It must be okay. Last time we had a fight she went and saw her pastor and he sent her home."

"All I know is what I see on T.V. and what I see is people fighting and the stronger person winning."

"The military taught me that this life is the survival of the fittest. I'm a survivor and I ain't going to be dominated by any women."

"I think secretly she likes it. I think she does it because she likes it when we make up."

"Look, I've a responsibility to my family. I go out and make a living and she stays home and takes care of the kids. If she isn't going to pull her own weight I'm not going to let her get away with it. They wouldn't let me get away with it at work. Anyway, the guys at work think it is all right to hit once in a while if the wife really needs it. It's just part of marriage."

"I love my wife. If I didn't love my wife I wouldn't hit her, I'd just leave."

"Every once in a while you have to take her on a little trip to knuckle junction. When she comes back she is just like she was on the honeymoon."

An Overview of A Batterer

Batterers are counseled by helping professionals or voluntarily seek assistance from social service agencies with considerably less frequency than victims of battering. Much of the assistance they obtain is court-ordered and consequently sporadically received. As a result, much of the data on batterers comes from information provided by victims and from court-ordered programs.

Not all batterers are alike, but they often share some common characteristics. Batterers appear to:

- have intense, dependent relationships with their victims;
- have low self-esteem;
- believe all the myths about domestic violence;
- be traditionalists, believe in male supremacy and stereotyped masculine sex roles;
- have poor impulse control or explosive tempers;
- have limited tolerance for frustration and severe reactions to stress;
- often present a dual-personality — loving or violent;
- have difficulty acknowledging or describing feelings;
- deny and minimize their violent behavior;
- not believe their violent behavior should have negative consequences;
- be extremely jealous, possessive, controlling and fear they will be abandoned;
- be depressed and vulnerable to drug and alcohol abuse.

Why Do Abusers Continue to Abuse?

Why do men batter and continue to batter? Most of the men in batterers' programs have been violent throughout their relationship with their victims. Most often, these men have learned to use violence as a way of managing everyday stress and frustration. They may not use violence at work, because they know that they would be fired. They have unrealistic expectations of themselves and their partners. At the same time, they have low self-esteem. Thus, they are extremely dependent on their partners for their sense of self-worth and for a sense of control over their lives.

Because of this dependency they are often extremely jealous and possessive of their partners. In some cases, the fearful rage that can result has impelled an abuser to murder his partner rather than let her leave him.

Abusers may not like their violence, but they know of no other options. Because most of them cannot accept what they are doing, they will often minimize, deny and even lie about their abuse.

Profile of A Battered Woman*

“My husband and I are both attractive people and for the most part respected and well liked. We have three children and live in a middle class home with all the comforts one could possibly want.”

“For the most part of married life, I have been periodically beaten by my husband. What do I mean by ‘beaten’? I mean those times when parts of my body have been hit violently and repeatedly, causing painful bruises, swellings, bleeding wounds, unconsciousness, or any combination of those things.”

“I have had glasses thrown at me. I have been kicked in the abdomen when I was visibly pregnant. I have been kicked off the bed and hit while laying on the floor — while I was pregnant. I have been punched and kicked in the head, chest, face and abdomen on numerous occasions.”

“I have been slapped for saying something about politics, having a different view about religion, for swearing, for crying, for wanting to have intercourse.”

“I have been threatened when I wouldn’t do something I was told to do. I have been threatened when he’s had a bad day — when he’s had a good day.”

“I was never able to drive after one of these beatings, so I could not even get myself to a hospital for care. I could never have left my young children alone and I certainly could not have left them alone even when I could have driven.”

“My husband on a few occasions did call a day or so later to provide me with an excuse which I could use for returning to work, the grocery store, the dentist appointment, and so on. I used the excuses — a car accident, oral surgery, things like that.”

“Everyone I have gone to for help has somehow wanted to blame me and vindicate my husband. I can see it there between the words and at the end of sentences. The clergyman, the doctors, the counselor, the police — every one of them has found a way to vindicate my husband.”

“I’ve learned also that the doctors, the police, the clergy and friends will excuse my husband for distorting my face, but won’t forgive me for looking bruised and broken.”

**Adapted from Battered Wives by Del Martin*

An Overview of Battered Women

While battered women are different from one another in circumstances and characteristics and vary as much as non-battered women from one another, there are some characteristics that appear to be common to victims of domestic violence. And these characteristics often correspond to the needs of their violent abusers. Victims appear to:

- believe all the myths about domestic violence;
- be traditionalists about home, family unity and female sex roles;
- accept responsibility for the batterer's behavior;
- have low self-esteem;
- feel guilt, self-blame and self-hatred and deny legitimacy of their own feelings and needs;
- show martyr-like endurance and passive acceptance;
- hold unrealistic hopes that change is imminent;
- become increasingly socially isolated;
- act compliant, helpless and powerless;
- define themselves in terms of other people's needs;
- have a high risk for drug and alcohol addictions;
- exhibit stress disorders, depression and psychosomatic complaints.



Why Do Abused Women Stay?

Some women expect to grow up, get married and be taken care of by a husband. Because they cannot imagine living under different circumstances and because they love their mate when he is not violent, some stay, enduring years of violence. Often women are confused by the mixed messages of violence and love.

For some women, physical punishment in their childhood was rare or mild, but their homes were controlled, traditional and authoritarian. Other women experienced violence in their childhood homes and appear to expect it in their homes and relationships. Both groups of women cling to the hope that it will never happen again and that the batterer's promise to stop is true.

Battered women often hold fiercely to conventional views of marriage and sex-stereotypical roles. They believe they are responsible for their husband's well being. They make excuses for his behavior. They believe it is a woman's responsibility to insure the peace and success of the family. These women think they can change their partner's behavior by acting more loving or being better wives themselves. They believe they can save their partners. Violence for many has been interpreted as "their cross to bear."

Women also stay because they are socially and economically dependent on their abusing partner.

Some women with children often stay because they cannot imagine how the children will be fed and clothed without the income from their spouse. Others believe that a violent father is better than no father at all. Some women have been told that the family must stay together at all costs.

These reasons combine into what author Lenore Walker has called "learned helplessness." The victim becomes passive and submissive because she believes that she has no control over the relationship's violence or her own children's safety.

"I kept on staying with him because I thought all marriages required the wife to suffer." "I did not know I deserved better. I saw my mom get beat and figured what makes me special?"

A Child's Image of Domestic Violence



An Overview of Children Who Witness Domestic Violence

Children often appear:

- sad, fearful, depressed and/or anxious;
- aggressively defiant or passively compliant;
- to have limited tolerance for frustration and stress;
- to become isolated and withdrawn;
- to be at risk for drug and alcohol abuse, sexual acting out, running away;
- to have poor impulse control;
- to feel powerless;
- to have low self-esteem;
- to take on parental roles.

Domestic violence may be kept from relatives, neighbors, clergy and others, but the children of violent partners know what is happening. In one home there may not be any physical violence against a child whose adult caretakers have an abusive relationship, while in another home there may be physical abuse of the child as well. Either way, a child who lives in a house where domestic violence occurs is a victim all the same.

A home that is characterized by physical, emotional, sexual or property abuse is a frightening, debilitating and unhealthy place. The children in such a home are often unable to be children. They worry about protecting their parents. They are concerned that they not become an additional source of stress or problem, and fear for their own safety and security. They have the burden of carrying around a tremendous family secret.

Children from violent homes often suffer from depression. Some become isolated. Many do not want to bring friends home because of the shame and unpredictability of violence. They may spend much time away from home and get into trouble for truancy, petty crimes or disturbances. Children from violent homes often experience nightmares, sleep disturbances and nighttime bed wetting. A child's ability to handle his or her school work the next day is often adversely affected. Domestic violence incidents often occur during late evening hours, just at the time a child is getting ready for bed, and often wakes them up with shouts and noise. Needing to feel secure and safe themselves and to know that their parents will return safely, they can refuse to be left and/or they will be disruptive in school.

Children from violent homes often feel responsible for everything bad that happens to themselves or to their parents. If they were neater, quieter, helped more or were smarter in school, maybe the violence would stop.

In all cases, a child is being educated in a regimen of violence. There is some correlation between being raised in a home where domestic violence occurred and becoming an abusing or abused spouse. One study reported 33.33 percent of the victims and 49.1 percent of their abusers had witnessed violence between their parents.

**RELIGION
AND
DOMESTIC
VIOLENCE**



RELIGION AND DOMESTIC VIOLENCE

My heart is in anguish within me
the terrors of death have fallen upon me.
Fear and trembling come upon me,
and horror overwhelms me.
And I say, "O that I had wings like a dove!"
And I would fly away and be at rest;
yea, I would wander far,
I would lodge in the wilderness,
I would haste to find me a shelter from
the raging wind and tempest.

It is not an enemy who taunts me—
then I could bear it;
it is not an adversary who deals insolently with me—
then I could hide from him.
But it is you, my equal, my companion, my familiar friend.
We used to hold sweet converse together;
within God's house we walked in fellowship.

My companion stretched out his hand against his friends,
he violated his covenant.
His speech was smoother than butter,
yet war was in his heart;
his words were softer than oil,
yet there were drawn swords.

Psalm 55 RSV

Introduction

“After I left him, he tried to make me feel as guilty as possible. During this time he had a supposed conversion experience and got these friends of his to write me letters every day, sometimes two a day. They told me he was on his knees praying for me to come back to him. Since he told everyone at church that I had abandoned him, I thought that people in church would never speak to me again.”

“To date very little work has been done in the area of theological reflections on domestic violence. We must study, preach and teach, and our preaching and teaching must include new theological perspectives on a very difficult issue.”

Pioneer work has been done by Rev. Marie Marshall Fortune, Denise Hormann, and Rabbi Julie Ringold Spitzer. In the following section we quote from their works — specifically *Spouse Abuse in Rabbinic and Contemporary Judaism* by Rabbi Spitzer and *Family Violence: A Workshop Manual for Clergy and Other Service Providers* by Rev. Fortune and Ms. Hormann.

We highlight two important theological and religious issues — the nature of marriage from a Jewish and a Christian perspective. In addition we also discuss some aspects of the issues of suffering, sacrifice and forgiveness which are relevant to the problems of domestic violence. There are many other matters such as guilt, loss of faith, the image of God, the power of God to change people’s behavior and the connection between domestic violence and social justice which still need to be addressed. For further information and bibliographic assistance please consult Appendix F.

“A violent, criminal act is the responsibility of the violent person and not the victim.”

Jewish Marriage*

“Sanctions do exist against the mistreatment of wives. Why then, are there so many rabbis who are unaware of this? Why are so many people in the Jewish community afraid to speak out?”

Responsa *Even haEzer*, #297

Q: A. often strikes his wife. A's aunt, who lives at his home, is usually the cause of their arguments, and adds to the vexation and annoyance of his wife.

A. A Jew must honor his wife more than he honors himself. If one strikes his wife, one should be punished more severely than for striking another person, for one is enjoined to honor one's wife, but is not enjoined to honor the other person. Therefore, A. must force his aunt to leave his house, and must promise to treat his wife honorably. If he persists in striking her, he should be excommunicated, lashed, and suffer the severest of punishments, even to the extent of amputating his arm. If his wife is willing to accept a divorce, he must divorce her and pay her the *ketubah*.

Shulhan Aruh (Isserless) 154:3

A man who strikes his wife commits a sin, as if he had struck another person. And if he does this frequently, it is in the hands of the court to chastise him, and to excommunicate him (to place him in *herem*), and to flog him in every kind of chastisement, and force him to swear that he will not do it again. And if he doesn't heed the words of the court, some say that the Beit Din forces him to divorce her, but we warn him first, once or twice, saying it is not the manner of Jews to beat their wives but it is a deed of the Gentiles. This all applies if he starts the troubles, but if she curses him without reason, or puts down his father or mother and he reproves her with words, and she does not care for him (listen to him), some say that it is permissible to beat her. But some say that it is forbidden even to beat a bad wife, but the first opinion is the correct one. If it is not known who caused it (the trouble), the husband is not believed when he says that she started it, since all women are under the presumption of being decent (pious), and (the court should) appoint for them others (observers) to see who causes the trouble. And if she curses him with no reason, he divorces her without paying her the *ketubah*.

A Perspective From Historical Texts in Judaism

Much of the material in rabbinic texts instructs the husband and/or the wife as to their marital duties and obligations. The material set standards and provided guidelines, thereby helping to maintain domestic harmony. When that harmony became difficult or impossible to maintain, further guidelines were established providing for the dissolution of the marriage, in what was, at the time, considered to be an equitable and fair manner.

**This section adapted.*

It is safe to say that if a law existed prohibiting an activity, that activity had been or was still being practiced. As early as the Talmudic period, therefore, men used force to compel their wives to activities that the wives did not want to do. Laws existed prohibiting the mistreatment of wives. Such abuse was, therefore, not unknown.

On the whole, the rabbinic literature reviewed deals fairly with domestic violence. A surprising exception is Maimonides' ruling in the *Mishneh Torah* permitting a woman to be beaten by her husband because she refuses to do her household chores. Unlike *Terumat ha-Deshen* in which a woman may be beaten to keep her from cursing her parents or her in-laws (a significant transgression), the *Mishneh Torah* passage permits use of force for a relatively minor infraction. Even the Ramban's contemporaries did not all agree with his opinion.

On the lenient side, Rabbi Meir of Rothenberg's responsa are the most supportive of the woman's position in wife abuse cases. He even would go as far as to recommend excommunication if the case were to come before him. The *Shulchan Aruch* also rules sensitively in this matter, noting that wife beating was not to be tolerated, but providing a fair manner in which to adjudicate the charges.

In general, husbands were obligated to respect their wives, and wives, in turn, were expected to be good companions. It cannot be judged as to whether or not complaints of abuse came frequently before the rabbinic courts. They were not unheard of, however.

What remains significant is that spouse abuse has been a known phenomenon in the Jewish community in centuries gone by, and is not new to the modern era, or America after the women's movement.

Spouse abuse is documented throughout Jewish history. Rabbinic texts deal explicitly with situations of wife-beating. Although opinions vary on the subject, there is a surprising amount of support for the victim of domestic violence.

Many spouses are part of a religious community, or hold some type of religious belief, but much of the literature on spouse abuse neglects this fact. Clergy, in general, are not trained to be aware of the particular nuances characteristic of women and men who seek their help in cases of abuse. Counselors trained to help families experiencing domestic violence do not generally consider the effect of religious beliefs and practices on domestic violence. Today, that dichotomy is becoming less pronounced.

The roles of counselor and *halakhic* authority often go hand in hand when the counselor turns to rabbinic texts for guidance in handling a particular problem. Most of the material acknowledges that abusive conduct on the part of either spouse is not to be tolerated, and it outlines ways to correct such situations. In the particular case of battered wives, more often than not, the rabbinic authorities do not tell the woman to go home and correct her behavior. They do not place the blame upon the wife, the victim. They do not deny that the problem exists, or pretend that it will go away by itself. "Why then do we find examples of so many modern rabbis who ignore this literature? Why do so many rabbis believe the myths about spouse abuse?"

“The concept of Shalom Bayit should not be misinterpreted as encouraging the preservation of an abusive marriage. When domestic harmony is impossible because of physical abuse, the only way for peace may be dissolution of marriage. Although marriage is viewed as permanent, divorce has always been an option according to the Jewish tradition.”

*This section adapted from Julie Ringold Spitzer, *Spousal Abuse in Rabbinic and Contemporary Judaism*. Published by National Federation of Temple Sisterhoods, 838 Fifth Avenue, NY, NY 10021, 1985.

“I know He (God) is out there watching over me and I pray He takes care of me!” “He’ll (God) be the one to punish my husband for all he’s done to us (her and her daughters) . . . that’s not my job!”

Christian Marriage*

“My priest said marriage was a vow and a sacrament that I could not break and remain a good Catholic. I knew that marriage should be kept in sickness and in health but not if there is more sickness. . . that’s all there was with him. . . sickness.”

Ephesians 5:21-33

Submit yourselves to one another because of your reverence for Christ.

Wives, submit yourselves to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the church; and Christ is Himself the Savior of the church, His body. And so wives must submit themselves completely to their husbands just as the church submits itself to Christ.

Husbands, love your wives just as Christ loved the church and gave His life for it. He did this to dedicate the church to God by His word, after making it clean by washing it in water, in order to present the church to Himself in all its beauty — pure and faultless, without spot or wrinkle or any other imperfection. Men ought to love their wives just as they love their own bodies. A man who loves his wife loves himself. (No one ever hates his own body. Instead, he feeds it and takes care of it, just as Christ does the church; for we are members of His body.) As the scripture says, “For this reason a man will leave his father and mother and unite with his wife, and the two will become

*Parts of this section adapted from Marie M. Fortune and Denise Hormann, *Family Violence: A Workshop Manual for Clergy and Other Service Providers*. Seattle: Center for the Prevention of Sexual and Domestic Violence, 1980.

one.” There is a deep secret truth revealed in this scripture, which I understand as applying to Christ, and the church. But it also applies to you: every husband must love his wife as himself, and every wife must respect her husband.

“The Bible says wives should submit to their husbands in everything . . . even violence?” “Scripture is right when it puts the man as the head of his wife, after all he’s stronger.”

Most commonly, directives on marriage based on scripture are given to women and not to men, and state that wives must “submit” to their husbands. This often is interpreted to mean that the male is the absolute head of the household and that the wife and children must obey him without question. Unfortunately, this idea has also been interpreted to mean that wives and children must submit to abuse from husbands and fathers.

A closer look at the actual scriptural references reveals a different picture. Ephesians 5:21

“Be subject to one another out of reverence for Christ.” (Revised Standard Version)

The instruction to husbands is very clear and concrete. A husband is to nourish and cherish his own body and that of his wife. Physical battering which occurs between spouses is probably the most blatant violation of this teaching.

It is interesting that the passage quoted above from Ephesians, which is commonly used as instruction for marriage, is instruction primarily for husbands; nine of the verses are directed toward his responsibilities in marriage; only three of the verses refer to hers, and only one refers to both. Contemporary interpretation often focuses only on the wives and often misuses those passages to justify the abuse of wives by their husbands. While spouse abuse may be a common pattern in marriage, it certainly cannot be legitimated by scripture.

The Marriage Covenant and Divorce or Separation

A strong belief in the permanency of the marriage vows may prevent an abused spouse from considering separation or divorce as options for dealing with family violence. For the Christian, the promise of faithfulness “for better or for worse . . . ’till death do us part” is commonly taken to mean “stay in the marriage no matter what,” even though death of one or more family members is a real possibility in abusive families.

For some Christians, their denomination’s strong doctrinal position against divorce may inhibit them from even considering separation. For others, a position against divorce is a personal belief often supported by their family and church. In either case, there is a common assumption that any marriage is better than no marriage at all and therefore should be maintained at any cost.

The covenant of Christian marriage is a life-long, sacred commitment made between two persons and witnessed by other persons and by God. A covenant between marriage partners usually contains some or all of the following elements:

1. It is made in full knowledge of the relationship.
2. It involves a mutual giving of self to the other.
3. It is assumed to be lasting.
4. It values mutuality, respect, and equality between persons.

A marriage covenant can be violated by one or both partners. Violence or abuse in a marriage violates this covenant, fractures a relationship and the trust which was assumed between partners. Neither partner should be expected to remain in an abusive situation. Often, one marriage partner feels a heavy obligation to remain and do everything possible to make it work. This is most often true for women. However, a covenant relationship only works if both partners are able and willing to work on it. It is clear that God does not expect anyone to stay in a situation that is abusive. Just as Jesus did not expect His disciples to remain in a village that did not respect and care for them (Luke 9: 1-6), neither does He expect persons to remain in a family relationship where they are abused and violated.

If there is a genuine effort to change on the part of the abuser, it is possible to renew the marriage covenant, including in it a clear commitment to non-violence in the relationship. With treatment for the family members, it may be possible to salvage the relationship. If the one who is being abusive is not willing or able to change then the question of divorce or separation arises.

At this point in the marriage, these radical actions make public what has happened in private. The other option, of course, is to continue to pretend that the marriage is intact. One woman reported that she has been divorced for a month but that her marriage ended ten years ago when the abuse began.

In violent homes, divorce is not breaking up families. Violence and abuse are breaking up families. Divorce or separation is often the painful, public acknowledgment of an already accomplished fact, but such intervention may be necessary to generate healing and new life from a devastating and deadly situation.

"I figured my love for him would make him change." "You may think this is weird but, I had a message from God that I was called to help him; he was going to do the Lord's work!"

Sacrifice and Suffering

"This is my cross to bear."

1 Peter 4:12-19

Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you as though something stranger were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed. If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. . . Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

Phillippians 2:7-8

. . . emptied himself, taking the form of a servant. . . humbled himself and became obedient unto death, even death on a cross.

"I kept praying the Lord would give me strength to stay committed to him. . . it got harder and harder to keep from hating him." "I prayed God would help him and make him stop drinking and hitting me!"

Scriptural and Theological Issues

The experience of physical or psychological pain or deprivation can generally be referred to as "suffering." When a person experiences suffering, often the first question is, "Why is there suffering?" and "Why me?" These are classical theological questions to which there are no totally satisfactory answers. Sometimes a person will answer these questions in terms of very specific cause-and-effect relationships.

"I am being abused by my husband as punishment from God for the fact that 20 years ago, when I was 17 years old, I had sexual relations with a guy I wasn't married to."

In this case, the victim of abuse sees her suffering as just punishment for an event which happened long ago and for which she has since felt guilty. This explanation has an almost superstitious quality. It reflects an effort on the part of the woman to make sense out of her experience of abuse by her husband. Her explanation takes the "effect" (the abuse), looks for a probable "cause" (her teenage "sin"), and directly connects the two. This conclusion is based on a set of theological assumptions which support her view: God is a stern judge who seeks retribution for her sins and God causes suffering to be inflicted on her as punishment.

Unfortunately, the woman's explanation neither focuses on the real nature of her suffering (i.e., the abuse by her husband), nor does it place responsibility for her suffering where it lies: on her abusive husband.

Sometimes, people try to explain suffering by saying that it is “God’s will” or “part of God’s plan for my life” or “God’s way of teaching me a lesson.” These explanations assume God to be stern, harsh, even cruel and arbitrary.

Suffering which occurs when a person is beaten, raped, or abused, especially in a family relationship cannot be justified. It may, on occasion, be endured by a victim for a number of reasons, including a belief that such endurance will eventually “change” the person who is being abusive. However, this belief is unrealistic and generally only reinforces the behavior.

Jewish and Christian traditions teach that suffering happens to people because there is evil and sinfulness in the world. Striving to live a righteous life does not guarantee that one will be protected from the sinfulness of another. A person may find that she or he suffers from having made a poor decision (e.g. by marrying a spouse who is abusive). But this in no way means that the person either wants to suffer or deserves abuse from the spouse.

In religious teaching, at no point does God promise that we will not suffer in this life; however, in scripture God **does** promise to be present to us when we suffer. This is especially evident in the Psalms which give vivid testimony to people’s experience of God’s faithfulness in the midst of suffering (see Psalms 22 and 55).

One’s fear of abandonment by God is often strong when experiencing suffering and abuse. This fear is usually experienced by victims of abuse who often feel they have been abandoned by almost everyone: friends, other family members, clergy, doctors, police, lawyers, counselors. Perhaps none of these believed the family members or were able to help. It is therefore very easy for victims to conclude that God has also abandoned them. For Christians, the promise to victims from God is that even though all others abandon them, God will be faithful. This is the message found in Romans:

“For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (Romans 8:38-39, Revised Standard Version.)

Often this reassurance is very helpful to victims of violence. Suffering may indeed present an occasion for growth, but whether this potential is actualized depends on how the experience of suffering is managed.

Sometimes, people who regard suffering as God’s will for them believe that God is teaching them a lesson and/or that hardship builds character. Experiences of suffering can, in fact, be occasions for growth. People who suffer may realize in retrospect that they learned a great deal from the experience and grew more mature as a result. This can be the case, but only when the person who is suffering also receives support and affirmation throughout the experience. With the support of family, friends and helpers, people who are confronted with violence in their family can end the abuse, possibly leave the situation, make major changes in their lives and grow as mature adults. They can also learn some difficult lessons: dealing with self-reliance, anger, survival outside abusive relationships and personhood.

However, this awareness that suffering can be an occasion for growth must come from those who are suffering and at a time when they are well on their way to renewal. It is hardly appropriate to point out that things really are not so bad and that someday she or he will be glad that all of this happened. These and other words of “comfort and

reassurance” are usually for the benefit of the minister or rabbi, not the victim. At a later time, it may be useful to point out the new growth which has taken place and very simply to affirm the reality that this person has survived an extremely difficult situation.

Forgiveness

“The priest told me I must forgive him 70 times 7.” “I figured if he knew he was forgiven he’d change, but it made no difference.”

“When I went to my minister, he advised me to go home and pray for my boyfriend to repent. That night my boyfriend came home late and I was already asleep, which he doesn’t like. . . he broke my nose.”

Matthew 5:39

But if anyone strikes you on the right cheek turn to him the other also.

“I’d remember the saying turn the other cheek so he’d hit me and I’d turn the other cheek and he’d hit me again, then I’d give him the other cheek and turn it again. Then I just ran out of faces.”

The issue of forgiveness arises for victims of abuse. A friend or family member may pressure the victim: “You should forgive him. He said he was sorry.” Or it may arise internally: “I wish I could forgive him. . .” In either case, the victim feels guilty for not being able to forgive the abuser. In these cases, often forgiveness is interpreted to mean forget or pretend the abuse ever happened. Neither is possible. The abuse will never be forgotten—it becomes a part of the victim’s history. Forgiveness is a matter of the victim being able to say that she will no longer allow the experience to dominate her life. She will let go of it and move on. This is usually possible if there is some sense of justice in the situation, officially (through the legal system) or unofficially. Forgiveness by the victim is possible when there is repentance on the part of the abuser, and real repentance means a change in the abuser’s behavior.

The Hebrew term “teshuvah” is the word for repentance. “Teshuvah” literally means “return,” clearly denoting a return to God after sin. In Judaism there is a distinction between sins against God and sins against people. For the former, only regret or confession is necessary.

In Christian teaching, the Greek word for repentance is “metanoia,” which literally means “to change”—to have a change of heart or actually a change of behavior. Sins against people require admission of wrongdoing, asking for forgiveness of the person wronged or abused, and reconciliation, which can be accomplished only by a change in behavior.

The need to admit wrongdoing is a healthy sign that the abuser is no longer denying the problem but is ready and willing to face it. The offender may seek out a minister or rabbi for the purpose of confessing. The clergy person is then put in a position of assuring forgiveness and evaluating the strength of the person’s promise not to abuse again. While the abuser may be genuinely contrite, he is seldom able to end the abuse without assistance and treatment.

The rabbi or minister needs to assure the abuser of God’s forgiveness and must confront the person with the fact that he needs additional help in order to stop the abuse. For some people, a strong word from a pastor is an effective deterrent: “The abuse must stop now.” Sometimes this strong directive can provide an external framework for beginning to change the abusive behavior.

Another issue is timing. A clergy person’s need for the victim to finish and resolve the abusive experience may lead him or her to push a victim to forgive the abuser. Forgiveness in this case is seen as a means to hurry the victim’s healing process. Victims will move to forgive at their own pace and cannot be pushed by others’ expectations of them. It may take years before they are ready to forgive; their timing needs to be respected. They will forgive when they are ready. Then the forgiveness becomes the final stage of letting go.

“Forgiveness is an ongoing process. Every time the support check is late, or you have to hassle with the courts, or he forgets the kids’ birthdays, I have to keep forgiving him so I can go on with my life.”

SUGGESTED RELIGIOUS RESPONSES

“For all the classes I had in family living, counseling, psychology and the like, no one in Bible college had prepared me to help a woman with black eyes, broken ribs, and a concussion from her violent husband.”

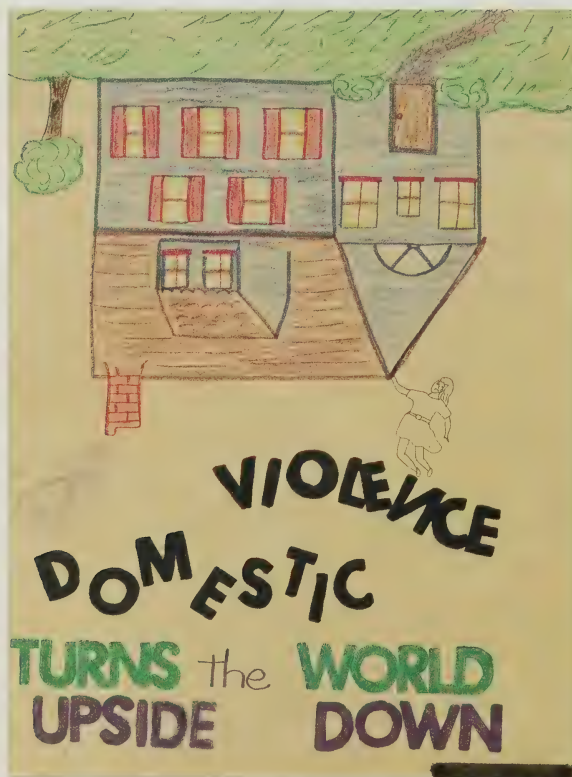
James M. Nichols
Wounded in the House of My Friends
Spouse Abuse: Can the Church Cope?

Introduction

The most important first step for clergy is *to recognize that domestic violence exists* with greater frequency than you may have assumed, even within your own religious community. The battered woman is in your congregation, however well she or her abuser may attempt to conceal that presence. Within your congregation there are also batterers. There are also children witnessing, or themselves enduring, violence in their homes on a regular basis. For these reasons, it is important that clergy learn how to recognize and deal with domestic violence.

The second most important step in your efforts to help is *to understand and to declare that domestic violence is a crime and will not be tolerated*. The worship service, although approached from various theological perspectives, provides clergy with an opportunity to speak to issues which concern the gathered religious community and to relate these to their faith and tradition. Thus an entire community can be made more aware of issues of domestic violence and encouraged to respond in ways that will help the victims, batterers and their families who are experiencing violence.

Sample services and sermons are available in several of the books or manuals on domestic violence listed in the bibliography or are available from denominational resources. (See Appendix F and H.)



Guidelines for Clergy*

When a woman comes to you for help or you suspect there may be violence in the home, there are some specific things to keep in mind. Problems associated with domestic violence are difficult to work through. Usually patterns of abuse have existed for a long time, and unless you are a professionally trained counselor, you should not enter into a long-term counseling or therapy situation. You are in a unique position to relate and minister to all parties and these pastoral relationships need to be preserved.

The response of clergy and laity to the religious crisis caused by domestic violence can be a great resource for victims. The following guidelines may prove helpful; however, as a clergy person, you need to be aware that the life of the victim may be in immediate danger and safety is the first concern.

1. Ask the question. Women rarely come in and announce they have been battered. Women may come for counseling and speak in terms that are general or vague. Develop some ways that you are comfortable with for asking specific questions such as, "Are you in danger?" "What does he do when he gets angry?" "Are you worried about the safety of you and your children?" Listen to the woman and understand her situation; uncover abuse; recognize panic and fear. Take seriously her assessment of a life-threatening situation and the potential danger to her from her husband's violence. Do not discount her fears that he may try to kill her if she leaves, or that if she stays she may end up dead.
2. Believe her! Battered women will often be telling you the minimal truth, not an exaggerated version. There are many things a battered woman fears and the fear of not being believed is a strong one. This fear will be compounded in religious settings when her husband chairs a board, sings in the choir or is a "pillar of the community," all of which are very likely. It is important for her to break the silence by describing what is happening to her. Telling you the story is embarrassing for her. She is not likely to exaggerate.
3. Listen to her and affirm her feelings. It is crucial that clergy respond with affirmation and without judgment to a battered woman. Let her be your teacher and educator. You be a listener. Listen without assigning blame.

Active and respectful listening may be more important than giving theological answers. Listening carefully and attentively can help you discern what is important to *the person in crisis*. The important thing is to learn, from inside the victim's own theology, what will be helpful to her for her safety and well-being. You can discuss theological differences when the person is not in crisis.

*Much of the material used in these guidelines has been adapted from: *Battered Women: From a Theology of Suffering to an Ethic of Empowerment*, Joy M. K. Bussert; suggestions offered by Mary Pellauer in a brochure entitled "Ministry of Abusive Families," number sixteen in a series of Family Resources published by the Division for Parish Services, Lutheran Church of America, 2900 Queen Lane, Philadelphia, PA 19129-1094; and from *Pastoral Care of Battered Women*, Rita-Lou Clarke.

4. Unequivocally challenge violence. It is often difficult for victims of domestic violence to come forward because of our tendency to “victimize the victim.” It is important to state clearly that violence is not acceptable and not ask a woman questions such as “What did you do to provoke him?” A battered woman is not responsible for the violence in her relationship. Confront her with the reality of the situation: she can’t make him stop and neither can you. She can, however, declare that she will leave if he does it again, or that she will not come back until he gets help.

Support faith statements that address the victim’s safety, well-being and empowerment. A victim may say, “I believe that God never sends us anything we can’t handle.” This sincere belief may be both an obstacle and an opportunity. On the one hand, it implies that God has sent this abuse, that it is God’s will, that we must put up with and endure the “cross that God has seen fit to lay upon us.” This first implication could stand in the way of the victim’s safety. On the other hand, it also implies that God knows this person has resources for dealing with the abusive situation. It may be more helpful to affirm this part of the statement and say, “Let’s name the resources you think God has given you to deal with it.”

5. Encourage her to find a safe place for herself if she is in physical danger. Such a place could be the home of a friend or relative, a shelter, a motel or a church-family refuge.

6. Offer the woman alternatives from which to choose. Her vision may be so clouded from a life of abuse that she may not be able to see her options. Some of these options may be individual counseling, career counseling, support groups, education, separation, help for the battered, divorce or legal aid or counsel.

7. It is extremely important that a battered woman make her own choices and make them in her own time. Support her even if you disagree with her decision. If she decides to stay in the relationship, it is appropriate to share with her your concern for her safety and to discuss ways she can increase her safety. It is not appropriate for you to tell her what she has to do or should do. Beware of your tendency to want to rescue the woman. It is imperative for her to make her own choices: whether to stay or to leave, and how to do it.

8. Help her discover and develop her own resources: money, friends, relatives, employment, stress reduction. Encourage her to make contact with the nearest shelter.

9. Confront what is happening to any children who are involved in this relationship. Are they being abused by either her husband or her? Does she want this kind of future for them? Sometimes concern for the welfare of her children can motivate a woman to act. In many states there is a legal obligation to report any known child abuse.

10. Have it as your goal to involve her in a domestic violence program as soon as possible. In addition, a woman counselor or lay leader or women’s group can provide further support she may need to deal with her situation.

11. Continue to support her. It is important that you not give a battered woman resources and then exit the scene, particularly if she has been an active member of your

congregation. Maintain contact by checking with her periodically to see how she is doing and offer more information on resources.

12. Assure confidentiality. Let her know that you will not discuss this matter with anyone else without her permission. Agree that you will not call on her at home and bring up the subject. Doing either of these may increase her danger as well as increase her fear and distrust.

13. Confront the abuser. Once a woman's safety has been assured, you can be instrumental in assisting a batterer to take responsibility for his actions. Many local domestic violence programs have services for batterers, as do many local mental health agencies. You can direct him to these programs where he can get help and learn to live violence-free.

When confronting the abuser, remember he may vehemently deny any wrongdoing and may not even be able to remember the episodes of violence. You will need to be patient with him, yet unrelenting in your statements that the violence must cease today. The abuser may have a long history of violence in his own family and will need help in seeing his behavior clearly and beginning to identify the patterns of violence in his life. This should be a learning process to effect change and NOT an exercise in finding excuses for the violent behavior. There is no short term solution to a life of violence, therefore it should be your goal to involve him in a batterer's program as soon as possible. It is just as important for you to maintain contact with the abuser to offer hope and support as it is for you to support the victim.

14. **DO NOT SUGGEST MARRIAGE or COUPLES COUNSELING.** Unless the violence has completely stopped *and* the man has gone through a batterer's program, couples counseling could increase the level of violence a woman experiences. She faces the fact that if she talks about the situation she will be beaten later, and not being able to talk about the situation nullifies the counseling process. **The immediate goal is not to save the marriage, but to stop the violence.**

15. Give her the gift of time and be prepared for frustration. A battered woman needs time to sort through a lot of religious, social, emotional and economic issues. She deserves time and patience from you as she does this. She will know when the time is right for her to act. Provide support and help her rebuild her sense of self-worth, self-confidence and the belief that she can make it on her own.

Respectfully offer alternatives to faith statements that are keeping victims trapped. A good way to do this is to make "I" statements. If you say, "I am confident that God does not want you to suffer," or "I do not believe that God is punishing you for sin" you may be heard as offering possibilities to victims, rather than shaming and blaming them for believing the wrong thing.

Connected with ideas of sin may be the victim's feeling that she must forgive the abuser and stay in the abusive situation. Respectfully suggest that if abuse is ongoing, it means that the abuser has not repented and that therefore forgiveness is not appropriate. You may suggest that forgiveness is the end, not the beginning, of the healing process. You may suggest that forgiveness is up to God, not up to the victim.

16. Refer! Refer! Refer! Domestic violence affects the entire family. Many local domestic violence programs have professionals who will work with the women, the children and the abusers. Domestic violence does not stop by itself. Children who grow up witnessing violence are likely to become victims and abusers.

Relating to Service Providers

LEARN WHAT RESOURCES ARE AVAILABLE TO VICTIMS AND BATTERERS **BEFORE** YOU NEED TO CONSULT OR REFER TO THEM. Among the social service providers you need to contact are:

- local shelter programs
- local batterers programs
- local self-help groups
- Alcoholics Anonymous
- local individual, marital and family therapists
- the local prosecutor's office

Domestic violence programs and their staff see or speak with hundreds of victims and batterers on a daily basis, twenty-four hours a day. They are skilled and experienced with handling the complicated and difficult issues of domestic violence. Ideally, clergy should develop a partnership with them. The staff of programs can support the clergy's ongoing pastoral care to victims, batterers and their families, relatives and congregations. Clergy can support the domestic violence staff's ongoing efforts to provide safety, legal recourse and counseling to those involved.

Among the things it may be helpful to know is how domestic violence programs operate and what philosophy many of them utilize.

In New Jersey there are programs for victims in every county. Related programs for non-resident victims, children who witness violence, and for batterers are scattered throughout the state. Clergy and religious communities can support these programs in the following ways:

- (1) Post in a prominent place the phone numbers for emergency hot lines, the local shelter and programs for violent partners;
- (2) Visit and talk with counselors in the above programs;
- (3) Ask the program if there are basic needs which the congregation could assist in gathering. Some of these supplies might be: clothing, food, furniture, toys, linens;
- (4) Recruit volunteers for training and ongoing assistance at the shelter;
- (5) Write to local, state, and national legislators encouraging them to support local programs;
- (6) Offer to sponsor a woman who needs a place to live or to assist her in finding and furnishing a place to live.

In a broader response, clergy and religious communities can act as prophetic “voices crying in the wilderness” by also:

- (1) Sponsoring a series of forums on domestic violence;
- (2) Organizing a task force on domestic violence to keep informed on the issues and to respond in new ways as needed;
- (3) Subscribing to newsletters of local programs and to national networks and posting the phone number of local programs in church bulletins;
- (4) Forming a study group to consider some of the religious issues raised by domestic violence and making the group’s discoveries available to those experiencing domestic violence.

Crisis Counseling

If you receive a call from a victim who has just been beaten, is in crisis and asking for help, we suggest the following:

Do not go to the home. The violence may still be occurring and could be dangerous to you. Offer to call the police.

Ask her if the violence is over and how she is at this point. Does she need medical attention? Does she fear her abuser will be back? Where are the children? Does she have a safe place she can go to? If a shelter is her only option, provide her with the phone number and encourage her to call.

Encourage her to make contact with the local victims program, whatever she decides. Most domestic violence programs, in an effort to empower a woman to take responsibility for her safety and her needs, prefer a victim to call for help directly. Strongly encourage her to do so.

If a couple comes to you for counseling because of episodes of violence, recognize that this visit rarely occurs without pressure from civil authorities or under threats from relatives. Occasionally, the victim has compelled the abuser to go to couples counseling by stating that she will not see him under any other circumstances. In this latter case, you will be a third party to their “visitation” and have little room for counseling interventions.

The success rate for treating violent relationships in couple counseling is extremely low. Most abusers are looking for easy, quick solutions and for immediate ways of getting back together with their partner-victim. Most victims do not want to separate or leave their partner-batterer and wish to believe that if they confront their abuser before a third party (the pastor), the abuser will be forced or embarrassed into changing his behavior. Unfortunately, this rarely happens.

If a couple comes to you for counseling because of violent episodes in the relationship or if you discover in the course of counseling a couple that violence occurs

in their relationship, we strongly recommend that you refer them to a domestic violence program or to a counselor trained in treating domestic violence situations. In most cases, each partner will be referred to separate counselors or to a group situation for victims or for batterers. The victim's goal is to take responsibility for her safety needs. The batterer is to take responsibility for his violent behavior and to change it.

Pre-Marital Counseling

Pre-marital counseling is a unique and crucial opportunity for you to assess how a man responds to and deals with anger and frustration, and how the couple interacts and responds to each other. In pre-marital counseling you can explore family histories as well as current behaviors. (Seventy percent of all men who batter saw their mother being battered.) Early warning signs such as alcohol or drug abuse, physical abuse during courtship, cruelty to animals, inability to handle frustration, poor self-image, extreme possessiveness and jealousy, a police record for a violent crime and many other characteristics can help identify potential batterers. These early warning signs and other literature or discussion of family violence should become an integral part of Pre-Cana, Engagement Encounter or any other pre-marital programs in your church or synagogue.

Early Warning Signs

Alcohol/Drug Abuse. Experts say that between 40 and 80 percent of battering incidents involve alcohol and drug abuse.

Physical abuse during courtship is often a guarantee of later abuse. The evidence is overwhelming that after one beating there will be more. As time goes on, the abuse usually will become more severe and more frequent. It can be a mistake to marry with the idea "I can change him."

Violent environments breed abuse. If a man grows up seeing his father beat his mother, he is apt to think of abuse as normal behavior. If he was violently abused by his parents, there may be a greater chance that he will batter his wife, his child, or both.

Abusers are often cruel to animals. Many kill them for sport, and this should not be minimized. Anyone who beats a dog or other pets should be considered a potential batterer.

An inability to handle frustration should be a warning. If relatively minor problems, such as missing a parking space or being jostled in a crowd, cause a man to blow his top, to scream and otherwise seriously over react to the situation, he may try to handle many of the normal frustrations of marriage by abusing his spouse.

Batterers are men who cannot handle frustration and turn to violence as a solution to problems. A man who frequently punches walls, breaks objects or throws things in rage is likely to turn on a woman.

A poor self-image is another characteristic of a batterer. Men often attack women when they feel their masculinity has been threatened.

Extreme possessiveness and jealousy. If a man considers his spouse to be his property and becomes enraged when he does not receive all of her attention, he is a potential abuser. If he is threatened by a woman's friendships and does not want her to form any, that should be considered as another negative sign.

A police record for a violent crime, such as rape, assault and battery, or armed robbery. Any type of recurring violent behavior is a sign.

A general dislike or mistrust of women.

A Summary of Clergy Response

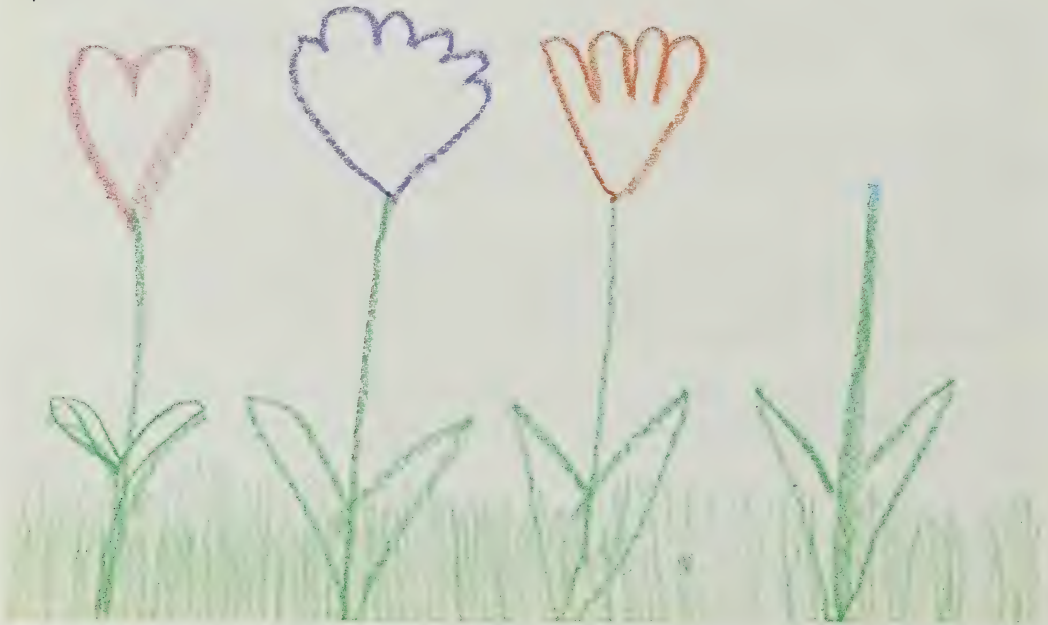
1. Indicate that violence of any kind in marriage and family life is unacceptable. Let the congregation know where you stand in clear and simple terms.
2. To help the congregation deal with the issues of domestic violence, educate members through sermons and by setting up appropriate educational programs for adults, teens and children.
3. Make contact with the local domestic violence program. Become familiar with available resources such as audio-visual materials and speakers bureau. (See Appendix G.)
4. Find out what the congregation can do to support your local domestic violence program. Furniture and clothing for women and children, as well as financial support, may be needed.
5. Familiarize yourself with legal matters which may arise. Domestic violence is a crime in the State of New Jersey. (See Appendices A, B, C.) Staff workers and volunteers at local domestic violence programs are trained to help women deal with legal issues and are an available resource.
6. Be prepared to discuss the theological and religious issues with the victim, the children, the abuser and the congregation. Suggested ways to educate yourself about domestic violence include:
 - a) Investigating denominational resources on local, regional, and national levels. (See Appendix H.)
 - b) Exploring the religious and theological issues with your study group or other peers.
 - c) Reflecting on these issues personally through study and prayer. (See Bibliography, Appendix F.)
 - d) Attending training seminars sponsored by your local domestic violence program and the New Jersey Clergy Outreach Project.

Pastoral Self Care

Helping families who are experiencing violence is extremely frustrating and difficult work. Clergy would do well to remember that they are not able to control all the events in the lives of their congregants. What excellent and competent clergy we would be if we could spare our congregants the suffering and pain that life holds.

Since that is not possible, it is always helpful to have a support network of other clergy or helping professionals with whom to share some of the concerns and feelings which come up in the course of helping congregants in crisis. Develop a network for yourself. The staff of domestic violence programs can also function in this way for you. Beyond offering guidance and resources, they can offer support to you personally in your efforts to make a difference in the lives of the people in your congregation.

*I would like to be swaying flowers
that would be in the open. Where no one can
pick me.*



APPENDICES

“Of all the agonies in life, that which is most poignant and harrowing, that which for the time annihilates reason and leaves our whole organization one lacerated, mangled heart, is the conviction that we have been deceived where we placed all the trust of love.”

Edward Bulwer-Lytton, 19th century poet

Appendix A

Summary of the Prevention of Domestic Violence Act

“The Legislature finds and declares that domestic violence is a serious crime against society” (2C:25-2).

Domestic violence is a crime that occurs between cohabitants: “emancipated minors or persons 18 years of age or older of the opposite sex who have resided together or who currently are residing in the same living quarters, persons who together are parents of one or more children, regardless of their marital status or whether they have lived together at any time, or persons 18 years of age or older who are related by blood and who currently are residing in the same living quarters” (2C:25-3a).

Domestic violence is the occurrence of any of the following acts:

Assault: injury or fear of injury.

Kidnapping: unlawful removal and confinement.

Criminal Restraint: holding someone against his or her will.

False Imprisonment: forced stay in residence.

Sexual Assault: rape — statutory, date or marital.

Criminal Sexual Contact: unsolicited or unwanted contact.

Lewdness: offensive activity observed by non-consenting persons.

Criminal Mischief: purposefully damaging personal property or pets of the victim.

Burglary: any non-authorized entrance into one’s personal property: car, safety deposit box, home, room, etc.

Harassment: intentional activity to inspire fear. Inconvenient communications, abusive language, tactics designed to incite alarm (2C:25-3b).

A person may be arrested when a law enforcement officer has probable cause to believe an issued order of the court pursuant to the Domestic Violence Act (2C:25-10, 11, 13, 14) has been violated, or “a victim exhibits signs of injury” or an act of domestic violence has been committed (cf. 2C:25-3B) (2C:25-5).

The victim must be notified of his or her rights in regards to filing a complaint against the attacker and obtaining a restraining order against the attacker (2C:25-7).

If a person has been “charged with a crime or offense involving domestic violence” and is subsequently released from custody pending trial the court may authorize and the victim may request “as a condition of release an order prohibiting the defendant from having any contact with the victim.” Restricted contact may include: defendant restrained from entering victim’s residence, employment, business, school, and harassing victim or his or her relatives (2C:25-10a).

If a defendant is convicted of a crime of domestic violence the defendant may be ordered by the court to receive counseling (2C:25-11).

A victim may file a complaint with the Family Court without losing the option of filing a criminal complaint against a person who they allege has committed an act of domestic violence (2C:25-12). A hearing shall be held in Family Court within 10 days of the filed complaint. The court may consider the following factors in its decision concerning the veracity of a complaint:

- (1) The previous history of domestic violence between the cohabitants including threats, harassment and physical abuse.
- (2) The existence of immediate danger to person or property.
- (3) The financial circumstances of the cohabitants.
- (4) The best interests of the victim and child.
- (5) In determining custody and visitation, the protection of the victims safety; and
- (6) Whether the application was made in a reasonable time after the alleged act of domestic violence occurred (2C:25-13a).

The Family Court may issue an order granting any of the following:

- (1) Restraining order (cf. 2C:25-10a).
- (2) Possession of residence to plaintiff if jointly owned or leased.
- (3) If the defendant has a duty to support the plaintiff or minor children living in a residence solely owned or leased by the plaintiff, an order may be granted to the plaintiff to possess the residence or, upon mutual consent, suitable alternative housing may be provided.
- (4) If married, the defendant may be restrained from the residence regardless of ownership.
- (5) Child support, child custody and visitation.
- (6) Monetary compensation for losses suffered as a direct result of the domestic violence.
- (7) Mandatory professional counseling for the defendant (2C:25-13b).

The Court may also issue emergency relief in the form of a temporary restraining order (2C:25-13c). This emergency injunction to protect the life, health or well-being of the victim may be issued at any time, even if the court is closed, by a Family Court or Municipal Court judge assigned to issue this temporary order. This relief may also include any of the provisions stipulated by this act in addition to any other appropriate relief (2C:25-13e). The temporary restraining order, and other emergency measures granted, remains in effect until the Family Court holds a hearing to decide the case. This hearing will occur within 10 days of the granting of the emergency order (2C:25-14c). This order may prohibit the defendant from returning to the scene of the crime (2C:25-14d) unless permitted by the judge to pick up personal belongings, but this may be restricted by time and duration and supervised by the police (2C:25-14e). Violation of an order issued in compliance with this act will constitute contempt of court (2C:25-15b).

Appendix B

Legal Options for Victims of Domestic Violence

HOW TO FILE FOR A TEMPORARY RESTRAINING ORDER UNDER THE NEW JERSEY PREVENTION OF DOMESTIC VIOLENCE ACT

A. *WHAT IS A TEMPORARY RESTRAINING ORDER (T.R.O.)?*

It is a civil action which does not give the abuser a criminal record. It is a legal document which provides protection, a court order which may prohibit the abuser from future contact with the victim or may prohibit the abuser from returning to the scene of domestic violence, which is often the home. The purpose of a restraining order is to protect the victim from continued abuse by family or household members.

B. *WHO CAN GET A RESTRAINING ORDER?*

Cohabitants. Cohabitants are:

1. Persons 18 years or older of the opposite sex who did or do currently live together in one household.
2. Persons younger than 18 if they live on their own or are parents who did or do currently live together in one household.
3. Persons 18 years or older who are related by blood and live together.
4. Persons who together are the parents of one or more children regardless if they are or were married or ever lived together. Cohabitants are not neighbors or persons in separate apartments or separately rented rooms in one building.

C. *WHAT IS DOMESTIC VIOLENCE?*

For the purpose of filing for a restraining order, it is any of the following acts between cohabitants: assault, kidnapping, criminal restraint, false imprisonment, sexual assault, criminal sexual contact, lewdness, criminal mischief, burglary, harassment or murder.

D. *WHAT DOES A RESTRAINING ORDER DO?*

It offers the victim some options about what she needs and/or wants to do to stop being abused. The victim can choose to request one or more of these options:

1. Order the abuser to have no contact with the victim in person or by phone, at home, work or anywhere. The victim's family is included in the order.
2. Award the victim temporary custody of children, child support, or visitation arrangements. A T.R.O. cannot be used solely for custody situations, and these are temporary decisions.
3. Order the abuser to leave the house or apartment the victim or the victim and the abuser both live in — even if it is in the abuser's name.
4. Order the abuser to pay for financial costs as those resulting from the abuse, i.e., medical, dental, or moving expenses, loss of earnings, support or attorney fees.
5. Order the abuser to attend counseling sessions.

E. HOW DOES THE VICTIM FILE FOR A RESTRAINING ORDER?

The victim can go to the Family Court in her area during business hours Monday through Friday. If it is a weekend, holiday, or emergency, the victim may go to the local police station and apply. In some emergency situations, a law enforcement officer may contact a judge for the order on a 24 hour basis. Judges throughout the state are on call 24 hours a day to grant T.R.O.'s in cases of domestic violence.

After filing, the restraining order the victim receives is only temporary. This means it is good for only 7 to 10 days. A copy of the restraining order will be served to the abuser.

F. WHAT HAPPENS IN COURT?

When the victim files for a restraining order, she will be given a date to appear in court at a hearing. The hearing will be held withing 10 days in which the temporary restraining order is good.

At the hearing, the victim and the abuser will have a chance to testify (tell their story). Each can bring a lawyer, but this is not mandatory and many people do not. The judge will decide if the restraining order should be made permanent, for what length of time, and under what conditions. If English is the victim or abuser's second language, he or she may want to bring a friend to interpret.

If the abuser does not appear at the hearing, he will be held in contempt of court and a warrant will be issued for his arrest. If the victim does not show up for the hearing and makes no arrangements in advance to reschedule, the case is dropped and the temporary restraining order will no longer be valid. However, if the victim does not appear, or if the judge does not grant a permanent order, or the victim chooses to cancel the permanent order by allowing the abuser to have contact with her, the victim has the right to reapply if another abusive incident occurs with the same or a different abuser.

G. WHAT HAPPENS WHEN THE VICTIM RECEIVES A RESTRAINING ORDER?

When a victim files for a restraining order, she gets a copy. **THE VICTIM SHOULD CARRY THIS ORDER AT ALL TIMES.** The courts and police also receive copies and the sheriff will serve the abuser with a copy also.

If the abuser does not obey the order, **CALL THE POLICE.** The abuser can be arrested. It may be helpful to obtain officers' names and badge numbers when they arrive.

The victim has the right to police protection whether the order is temporary, permanent, or even if the victim does not have a restraining order. Carrying a copy of the order, if there is one, is a quick and easy way to explain to the police what the situation is.

H. WHAT ARE CRIMINAL CHARGES?

The victim may file criminal charges against the abuser, arising from the incident of domestic violence, but criminal charges are not required to obtain a restraining order. The victim may file *either* criminal charges *or* a restraining order, *or* both.

Criminal charges are filed at a police station in the city or municipality where the event occurred. Any charges resulting in a conviction give the abuser a criminal record and may result in the abuser being sentenced, fined or put on probation.

For more information on legal alternatives for victims of domestic violence, contact the local domestic violence hotline or shelter. (See Appendix D.)

We are including a copy of the Domestic Violence Offense Report Form so the victim can be aware of the type of information required.

Appendix C

| | | | | | | | | | | | | | |
|--|--|------------------|--|---|--|----------|--|--|--|---|--|---|--|
| STATE OF NEW JERSEY, DEPARTMENT OF LAW AND PUBLIC SAFETY DOMESTIC VIOLENCE OFFENSE REPORT | | | | | | | | | | (1) CASE # | | | |
| (2) MUNICIPALITY | | (3) MUN. CODE # | | (4) SP STATION | | (5) CODE | | (6) OFFENDER (✓) MALE <input type="checkbox"/> FEMALE <input type="checkbox"/> | | (7) ALCOHOL (✓) INVOLVED YES <input type="checkbox"/> NO <input type="checkbox"/> | | (8) OTHER DRUGS INVOLVED (✓) YES <input type="checkbox"/> NO <input type="checkbox"/> | |
| (9) DATE OF OFFENSE | | (10) CODE DAY | | (11) TIME <input type="checkbox"/> a.m. <input type="checkbox"/> p.m. | | | | (12) TOTAL TIME SPENT _____ Hrs. _____ Min. | | | | | |
| (13) VICTIM'S NAME | | | | | | | | (14) VICTIM'S AGE | | (15) VICTIM'S SEX (✓) MALE <input type="checkbox"/> FEMALE <input type="checkbox"/> | | | |
| (16) | | | | (17) | | | | (18) | | | | | |

| (19) DOMESTIC VIOLENCE OFFENSES | CURRENT OFFENSE/ COMPLAINT (✓) |
|---------------------------------------|---|
| 1 HOMICIDE | |
| 2 ASSAULT | |
| 3 KIDNAPPING | |
| 4 CRIMINAL RESTRAINT | |
| 5 FALSE IMPRISONMENT | |
| 6 SEXUAL ASSAULT | |
| 7 CRIMINAL SEXUAL CONTACT | |
| 8 LEWDNESS | |
| 9 CRIMINAL MISCHIEF | |
| 10 BURGLARY | |
| 11 HARASSMENT | |

| (20) RELATIONSHIP VICTIM TO OFFENDER (✓) | |
|--|--|
| VICTIM IS THE 1 HUSBAND | |
| 2 VICTIM IS THE WIFE | |
| VICTIM IS A 3 MALE-RELATIVE | |
| VICTIM IS A 4 FEMALE-RELATIVE | |
| VICTIM IS A 5 MALE-FRIEND | |
| VICTIM IS A 6 FEMALE-FRIEND | |

| (24) CHILDREN WERE: (✓) | |
|-------------------------|--|
| 1 INVOLVED | |
| 2 PRESENT | |
| 3 N/A | |

| TYPE AND ABUSE BY WEAPON (✓) AND EXTENT OF INJURY | | | |
|--|----------------------------|---------------------------------|------|
| WEAPON | AGGRA- VATED SERIOUS | NON AGGRA- VATED MINOR | NONE |
| 1 GUN | | | |
| 2 KNIFE | | | |
| OTHER 3 DANGEROUS | | | |
| HANDS, 4 FISTS, ETC. | | | |
| 5 NONE | | | |

| |
|--|
| (25) ACTION TAKEN-ARRESTED (✓) YES <input type="checkbox"/> NO <input type="checkbox"/> |
|--|

| |
|---|
| (26) PRIOR COURT ORDERS (✓) YES <input type="checkbox"/> NO <input type="checkbox"/> |
|---|

| |
|--------------------------|
| (27) REMARKS: (OPTIONAL) |
| |
| |
| |
| |
| |
| |
| |
| |
| |
| |

| | | | | | | | |
|----------------|--|--------------|--|-------------------------|--|---------------------|--|
| (28) RANK/NAME | | (29) BADGE # | | (30) DATE COMPLETED: | | (31) REVIEWED BY | |
| (32) | | (33) | | (34) | | | |

DOMESTIC VIOLENCE OFFENSE REPORT GUIDE

A. PURPOSE OF THE REPORT:

The Domestic Violence Offense Report shall be used to report any of the 11 listed acts of domestic violence which occurs between emancipated minors or adults (18 or over), of the opposite sex, who reside together or have resided together, regardless of their marital status. This includes parents of one or more children regardless whether they have ever lived together. This also includes other adult blood relatives who currently are residing in the same living quarters. Child abuse complaints are not to be reported on this form. The acts of domestic violence are:

- | | | | |
|---------------|-----------------------|----------------------------|----------------|
| 1. Homicide | 4. Criminal Restraint | 7. Criminal Sexual Contact | 10. Burglary |
| 2. Assault | 5. False Imprisonment | 8. Lewdness | 11. Harassment |
| 3. Kidnapping | 6. Sexual Assault | 9. Criminal Mischief | |

It shall be the responsibility of a law enforcement officer who responds to a domestic violence call to complete this report.

B. MECHANICS:

1. This report may be ball pointed (block printed) or typed.
2. Routing
 - a. Original — First Copy
New Jersey State Police
Uniform Crime Reporting Unit
Box 7068, River Rd.
West Trenton, N.J. 08625
 - b. Second Copy
Contributor's Copy
3. Reports will be submitted immediately upon completion. **DO NOT** wait for the end of the month to forward the forms. **DO NOT** submit copies of court orders or other documents with the Domestic Violence Offense Report.

C. INSTRUCTIONS FOR PREPARATION OF THE DOMESTIC VIOLENCE OFFENSE REPORT:

1. CASE # — enter investigation report number; if none, enter operations report number or other available identifying number.
2. MUNICIPALITY — enter name of municipality where offense occurred.
3. MUNICIPALITY CODE — enter four digit municipality identifier code.
4. SP STATION — enter State Police station reporting offense (for State Police use only.)
5. SP STATION CODE — enter State Police station code number (for State Police use only.)
6. OFFENDER — check appropriate block for the sex of the offender.
7. ALCOHOL INVOLVED — check appropriate block to indicate whether the victim or the offender had been drinking.
8. OTHER DRUGS INVOLVED — check appropriate block to indicate whether the victim or the offender were using drugs other than alcohol.
9. DATE — enter date of offense. Example: 1/7/84
10. DAY CODE — enter appropriate code:

CODE

- | | |
|-----------|-------------|
| 1 Sunday | 4 Wednesday |
| 2 Monday | 5 Thursday |
| 3 Tuesday | 6 Friday |
| | 7 Saturday |

11. TIME — enter time of offense — do not use military time.

Example: 9:00 ☒ a.m.

☐ p.m.

12. TOTAL TIME SPENT — enter the total time spent on this investigation.
13. VICTIM'S NAME — enter full name of victim (first, middle and last name.) Note: One report will be completed for each victim.
14. VICTIM'S AGE — enter age of victim.
15. VICTIM'S SEX — check appropriate block for the sex of the victim.
16. BLANK
17. BLANK
18. BLANK
19. CURRENT OFFENSE/COMPLAINT — check appropriate block with regard to current offense. If more than one offense occurred (multiple offenses), count only one. Check the first offense only, by going down the list from 1 to 11.
20. RELATIONSHIP OF VICTIM TO OFFENDER — check appropriate block.
21. 22, 23. TYPE OF ABUSE BY WEAPON AND EXTENT OF INJURY — locate weapon used, then check appropriate block on horizontal line indicating extent of abuse/injury.
Example: Aggravated/Serious — is when injury is sufficient to cause broken bones, internal injuries or when stitches are required.
Non-aggravated/minor — includes any lesser injury. Check only one weapon, by going down the list from 1 to 5.
24. CHILDREN WERE INVOLVED, PRESENT OR N/A — check one block only.
25. ACTION TAKEN: ARRESTED, "YES" OR "NO" — check appropriate block.
26. PRIOR COURT ORDERS — check appropriate block. Was there ever a Domestic Violence court order issued against the accused/offender?
27. REMARKS (Optional) — enter additional information as needed.
28. RANK/NAME — enter rank and name of investigating officer with signature.
29. BADGE NUMBER — enter badge number of officer making report.
30. DATE COMPLETED — enter date report is completed.
31. REVIEWED BY — enter initials and badge number of immediate supervisor who reviewed and approved the report.
32. 33, 34 — BLANK BLOCKS.

Appendix D

County Guide to Domestic Violence Programs

ATLANTIC COUNTY

Atlantic County Women's Center

P.O. Box 311

Northfield, NJ 08825

24 hr. HOTLINE: (609) 646-6767

Shelter, Counseling, Information,
Referral and Advocacy

Batterers Anonymous

P.O. Box 311

Northfield, NJ 08825

24 hr. HOTLINE: (609) 646-6775

BERGEN COUNTY

Shelter Our Sisters

P.O. Box 202

Hackensack, NJ 07602

24 hr. HOTLINE: (201) 944-9600

Shelter, Counseling, Information,
Referral, Advocacy and Second
Stage Housing

Men's Domestic Violence Program

P.O. Box 202

Hackensack, NJ 07602

24 hr. HOTLINE: (201) 944-9600

Alternatives to Domestic Violence

355 Main Street

Hackensack, NJ 07601

24 hr. HOTLINE: (201) 487-8484

Counseling, Information, Referral
and Advocacy

Batterer's Services

355 Main Street

Hackensack, NJ 07601

24 hr. HOTLINE: (201) 487-8484

BURLINGTON COUNTY

Providence House/Willingboro Shelter

P.O. Box 424

Burlington, NJ 08016

24 hr. HOTLINE: (609) 871-7551

Shelter, Counseling, Information,
Referral and Advocacy

Men's Group

115 West Pearl Street

Burlington, NJ 08016

(609) 386-7331

CAMDEN COUNTY

SOLACE/YWCA

P.O. Box 1309

Blackwood, NJ 08012

24 hr. HOTLINE: (609) 227-1234

Admin.: (609) 227-1800

Batterer's Service

710 W. Laurel Road

Stratford, NJ 08084

(609) 435-8505

CAPE MAY COUNTY

Coalition Against Rape and Abuse

Cape May Court House, NJ 08210

24 hr. HOTLINE: (609) 522-6489

Access to Shelter, Counseling,
Information, Referral and Advocacy

Men End Abuse Now

Cape May Court House, NJ 08210

24 hr. HOTLINE: (609) 522-6489

CUMBERLAND COUNTY

Cumberland County Women's Center

112 South 7th Street

Vineland, NJ 08360

24 hr. HOTLINE: (609) 691-3713

Access to Shelter, Counseling,
Information, Referral and Advocacy

Batterers Anonymous

112 S. 7th Street

Vineland, NJ 08360

(609) 691-3713

ESSEX COUNTY

Essex County Family Violence Project

755 South Orange Avenue

Newark, NJ 07106

24 Hr. HOTLINE: (201) 484-4446

Shelter, Counseling, Information,
Referral and Advocacy

P.E.A.C.E. Suburban Office

24 hr. HOTLINE: (201) 226-6166

Caldwell College

Caldwell, NJ 07006

The Safe House

P.O. Box 1887

Bloomfield, NJ 07003

24 hr. HOTLINE: (201) 759-2154

Main Office: (201) 759-2378

Shelter, Counseling, Information,
Referral and Advocacy

GLOUCESTER COUNTY

People Against Spouse Abuse

P.O. Box 755

Glassboro, NJ 08028

24 hr. HOTLINE: (609) 881-4025

Shelter, Counseling,
Information, Referral and Advocacy

HUDSON COUNTY

Battered Women's Program

c/o YWCA of Jersey City

270 Fairmount Avenue

Jersey City, NJ 07306

24 hr. HOTLINE: (201) 333-5700

Shelter, Counseling, Information,
Referral and Advocacy

Batterer's Services

270 Fairmount Avenue

Jersey City, NJ 07306

24 hr. HOTLINE: (201) 333-5700

HUNTERDON COUNTY

Women's Crisis Services

3 Main St.

Flemington, NJ 08822

24 hr. HOTLINE: (201) 788-4044

Access to Shelter, Counseling,
Information, and Advocacy

Batterer's Services

3 Main Street

Flemington, NJ 08222

24 hr. HOTLINE: (201) 788-4044

MERCER COUNTY

Womanspace, Inc.

P.O. Box 7070

Trenton, NJ 08628

24 hr. HOTLINE: (609) 394-9000

Admin. (609) 394-0136

Shelter, Counseling, Information,
Referral and Advocacy

Batterer's Services

Family Growth Program

39 N. Clinton Avenue

Trenton, NJ 08607

(609) 394-5156/5157

MIDDLESEX COUNTY

Women Aware, Inc.

P.O. Box 312

New Brunswick, NJ 08903

24 hr. HOTLINE: (201) 249-4504

Admin: (201) 937-9525

Shelter, Counseling, Information,
Referral and Advocacy

Outreach Center

5 Elm Row

New Brunswick, NJ 08901

(201) 937-9525 (Bilingual)

Batterer's Service

Family Violence Program

288 Rues Lane

East Brunswick, NJ 08816

(201) 257-6100

MONMOUTH COUNTY

Women's Resource and Survival Center

10-16 Broad Street

Keyport, NJ 07735

24 hr. HOTLINE: (201) 264-4111

Shelter, Counseling, Information,
Referral and Advocacy

Batterer's Services

10-16 Broad Street

Keyport, NJ 07735

24 hr. HOTLINE: (201) 264-4111

MORRIS COUNTY

Jersey Battered Women's Services, Inc.

36 Elm Street, Suite #5

Morristown, NJ 07960

24 hr. HOTLINE: (201) 267-4763

Shelter, Counseling,
Information and Advocacy

Abuse Ceases Today (A.C.T.)

36 Elm Street, Suite #5

Morristown, NJ 07960

(201) 539-7801

OCEAN COUNTY

Domestic Violence Crisis

Intervention Unit

1 Mott Place

Toms River, NJ 08753

24 hr. HOTLINE: (201) 244-5353

Counseling, Information,
Referral and Advocacy

Outreach Services

Providence House/Willingboro Shelter

203 Hooper Ave.

Toms River, NJ 08753

24 hr. HOTLINE: (201) 244-8259

Batterer's Services

1 Mott Place

Toms River, NJ 08753

24 hr. HOTLINE: (201) 244-5353

PASSAIC COUNTY

Passaic County Women's Center

P.O. Box 244

Paterson, NJ 07513

24 hr. HOTLINE: (201) 881-1450

Shelter, Counseling, Information,
Referral and Advocacy

Batterer's Services

P.O. Box 244

Paterson, NJ 07513

24 hr. HOTLINE: (201) 881-1450

SALEM COUNTY

Salem County Women's Services

P.O. Box 125

Salem, NJ 08079

24 hr. HOTLINE: (609) 935-8012

Shelter, Counseling, Information,
Referral and Advocacy

SOMERSET COUNTY

Resource Center for Women & Their Families

80 East High Street

Somerville, NJ 08876

24 hr. HOTLINE: (201) 685-1122

Shelter, Counseling, Information,
Referral and Advocacy

Batterer's Services

OPTIONS

P.O. Box 145

Somerville, NJ 08876

(201) 685-1122

SUSSEX COUNTY

DASI (Domestic Abuse Program of The Samaritan Inn)

P.O. Box 321

Newton, NJ 07860

24 hr. HOTLINE: (201) 875-1211

Shelter, Counseling,
Information, Referral and Advocacy

Batterer's Services

DECIDE

P.O. Box 321

Newton, NJ 07860

24 hr. HOTLINE: (201) 875-1211

UNION COUNTY

Project Protect

c/o YWCA

1131 East Jersey Street

Elizabeth, NJ 07201

24 hr. HOTLINE: (201) 355-4357

Admin. Office: (201) 355-1995

Shelter, Counseling, Information,
Referral and Advocacy

WARREN COUNTY

Domestic Abuse & Rape

Crisis Center, Inc.

P.O. Box 423

Belvidere, NJ 07823

24 hr. HOTLINE: (201) 475-8408

Admin. Office: (201) 475-4420

Access to Shelter, Counseling,

Information, Referral and Advocacy

Batterer's Services

DARCC

P.O. Box 423

Belvidere, NJ 07823

(201) 475-8408

All programs offer a speakers bureau or have a community educator coordinator. Battered Women's Shelter Programs are multi-service agencies offering both residential and non-residential services for battered women. All programs offer 24 hour hotlines, shelter, counseling and advocacy services. Most programs additionally include legal advocacy, child care, transportation and financial advocacy. Please contact your local program for a specific list of services offered.

Battered Women's Non-Shelter Programs include supportive counseling and advocacy services for battered women. All programs operate a 24 hour hotline for battered women. Programs noted as having "access to shelter" provide some sheltering services through safe homes, motels, and/or agreements with neighboring shelters. Please contact your local program for a detailed list of services offered.

Programs for men who abuse women provide both individual and group counseling services for men. Most programs operate 24 hour hotlines and provide both voluntary and court-ordered counseling. Please contact your local program for a detailed list of services offered.

STATEWIDE PREVENTION PROGRAMS

DIVISION ON WOMEN HOTLINE

Statewide Domestic Violence Hotline

(Womanspace, Inc.)

24 hr. HOTLINE: 1-800-572-SAFE (7233)

(Bilingual and TDD/TTY)

New Jersey Coalition for Battered Women

308 West State Street

Trenton, NJ 08608

(609) 695-1758/1759

New Jersey Department of Community Affairs

Division on Women

Domestic Violence Prevention Program

South Broad and Front Streets

CN 801

Trenton, NJ 08625

(609) 292-8840

Appendix E

Legal Obligations of the Clergy

What follows is an informed opinion that has been formulated through consultation with a legal aide source and research into the laws of the State of New Jersey. It is advice regarding the legal obligations of the clergy in your capacity as a confessor or counselor, and does not address the ethical responsibilities that accompany these decisions. The following is *not* intended to serve as legal counsel. If there is a question regarding any individual incident of domestic violence and your legal responsibility in reporting it to the proper authorities, we recommend that you obtain the necessary legal counsel to adequately resolve the situation.

The expectation of confidentiality in a confessional or counseling type situation, on behalf of the parishioner or congregant who has spoken to the clergy in this capacity, is still respected by the courts of New Jersey. This has a two-fold effect upon the clergy. The first is that the clergy who is engaged in the functions stated above can expect protection under the law if he or she chooses not to report cases of abuse or domestic violence that involve their client. The second is that the client who engages the clergy in this capacity has the right to expect confidentiality, unless notified to the contrary prior to any session in which facts of this type may be divulged.

The most important factor concerning the confidentiality of the confessional is that this is an office or a capacity of the clergy and is not concomitant with clergypersons themselves. Thus the *pastor, priest, or rabbi does not always wear the "cloak of the confessional."* Therefore, the protection and expectations of this confidentiality cannot be invoked as immunity to any or all information the clergy may become privy to. What this implies is that the clergy is not immune from legal prosecution by the state, or, perhaps, by a victim of abuse, when that clergy, not expressly engaged in the foregoing capacities, fails to report information that he or she may have obtained regarding abuse. Additionally, it means that a person who is not expressly a "client" cannot hold the "expectation" of confidentiality.

If the interaction is not expressly a confessional or counseling situation, in which the "congregant" may reasonably expect confidentiality, then the confidentiality of the confessional cannot be invoked by either the "congregant" or the clergy.

Thus, someone who tells a clergy about an abusive situation cannot expect confidentiality merely because the *citizen* happens to be a member of the clergy. Thus, the rabbi, priest, or pastor must report all incidents of abuse except those of which they have learned about during direct counseling or confessional activity (as defined above).

February, 1987

Appendix F

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- Wallis, Jim ed. "Violence Against Women." (special issue) *Sojourners* 3-4, 10-27, Nov. 84.
- White, Evelyn C. *Chain, Chain Change: For Black Women Dealing with Physical and Emotional Abuse*. Seattle: Seal Press, 1985.

FOR FURTHER RESEARCH

- Engeldinger, Eugene A. *Spouse Abuse: An Annotated Bibliography of Violence Between Mates*. Metuchen, NJ: Scarecrow Press, 1986.

Appendix G

Video and Film Resources

A Family Affair: A film about one battered woman's experience and a helpful response from a law enforcement judicial system.

Available from:

Division on Women

Mercer County, Womanspace, Inc.

Morris County, Jersey Battered Women's Service, Inc.

New Jersey Coalition for Battered Women

Warren County, Domestic Abuse and Rape Crisis Center, Inc.

A Place to Go: An examination of the battered woman's plight in finding refuge, and how one community meets the challenge.

Available from:

Warren County, Domestic Abuse and Rape Crisis Center, Inc.

A Woman, A Spaniel, A Walnut Tree: The title of this short investigation of wife beating comes from the old proverb, "A woman, a spaniel, a walnut tree. The more you beat them the better they be." In the film, a victim describes her beatings and helps to dispel some common myths about the problem. Although the film only touches on solutions, it does address the question most commonly asked of abused women: "Why do you stay?" This film was produced in conjunction with a report issued by the U.S. Commission on Civil Rights, "The Silent Victims; Denver's Battered Women," which may be obtained by writing to the following address: U.S. Commission on Civil Rights, Cine Design Inc. Producers, 1977. (Ordering Information: Barbara Brooks, Public Information Office, U.S. Commission on Civil Rights, 1121 Vermont Avenue, N.W. Washington, DC 20425, orders must be placed in writing.)

An Act of Violence:

Available from:

Warren County, Domestic Abuse and Rape Crisis Center, Inc.

Battered Wives: This well publicized drama constitutes commercial television's sensitive coverage of domestic violence. Through the stories of four women who are beaten by their husbands, the film presents the general characteristics of wife abuse cases and some of the alternative solutions available to those in that situation. At the same time the film addresses some common misconceptions. Henry Jaffe Enterprises Inc., Henry Jaffe Producer, 1978. (Ordering Information: Learning Corporation of America, Customer Relations Department, 1350 Avenue of the Americas, New York, NY 10019, (212) 397-9361.)

Battered Wives, Shattered Lives: A television documentary produced by New Jersey Network shows local and national programs for victims, abusers and children. Includes dramatic footage of domestic violence, homicide cases, and uses interviews from nationally known experts on the issues as well as from victims.

Available from:

Essex County, Essex County Family Violence Project

Essex County, The Safe House
Morris County, Jersey Battered Women's Services, Inc.
Salem County, Abbey House
Warren County, Domestic Abuse and Rape Crisis Center, Inc.

Battered Women: A Hidden Crime: Part I for general audiences, based on real people and real injuries. The first segment of the film dramatizes the facts of domestic violence. It explores why women remain in the situation, the impact of violence on children, and how shelters operate. Part II is aimed at the professional and presents a general overview of current social service and criminal justice responses to battered women. The presentation considers possible responses by officials that will provide the battered woman with economic assistance, physical safety, and emotional support she needs to leave a violent home. Media Lost, Inc., Producer, 1978. (Ordering Information: Minnesota Department of Corrections, Battered Women's Program, Victim Services Division, Suite 430, Metro Square Building, Seventh and Roberts Streets, St. Paul, MN 55101, (612) 296-6133.)
Available from:

Camden County, SOLACE/YWCA

Battered Women: Violence Behind Closed Doors: Women describe their feelings of helplessness, shame about being a failure as a wife, and fear of being alone. Strongest impact from statement by the batterers who insist, even though they have seriously injured their wives, that they have the right to discipline their women. The film explores options for women in battering situations and discusses methods for police intervention and family crisis counseling. J. Gary Mitchell Film Company, J. Gary Mitchell, Producer, 1977. (Ordering Information: MTI Teleprograms, 4825 N. Scott Street, Schiller Park, IL 60176, (800) 323-1900.)

Available from:

Hunterdon County, Women's Crisis Services
Mercer County, Womanspace, Inc.

Church Alive:

Available from:

Essex County, Essex County Family Violence Project

The Domestic Dilemma:

Available from:

Warren County, Domestic Abuse and Rape Crisis Center, Inc.

Hotheads: This investigative report examines the spouse abuse problem in America and various ways some cities are attempting to stop the violence rather than just punish the men.

Available from:

Cape May County, Coalition Against Rape and Abuse
Mercer County, Womanspace, Inc.
Warren County, Domestic Abuse and Rape Crisis Center, Inc.

No Longer Alone:

Available from:

Cape May County, Coalition Against Rape and Abuse

Not by Strangers Only:

Available from:

Cape May County, Coalition Against Rape and Abuse
New Jersey Coalition for Battered Women

Targets:

Available from:

Cape May County, Coalition Against Rape and Abuse
New Jersey Coalition for Battered Women

That's the Spirit: Violence in the family.

Available from:

Essex County, Essex County Family Violence Project

Time Out Series: Up the Creek, Shifting Gears, Deck the Halls: A series of three short films on spouse abuse, seen through the eyes of men. A discussion guide is available. (Ordering Information: ODN Productions, 74 Varick Street, New York, NY 10013, (212) 431-8923 or 1454 Sixth Street, Berkeley CA 94701)

Available from:

Gloucester County, People Against Spouse Abuse
Mercer County, Womanspace, Inc.
Morris County, Jersey Battered Women's Services, Inc.
New Jersey Coalition for Battered Women
Salem County, Abbey House

Appendix H

Denominational Resources

Most religious denominations have additional resources available. We encourage you to consult that material. In addition we would like to call your attention to the

Center for the Prevention of Sexual and Domestic Violence
An Interreligious Educational Ministry
1914 N. 34th St. Suite 105
Seattle, WA 98103 (206) 634-1903

This organization has a National Advisory Committee which can also be consulted.

American Baptist Churches—Mary L. Mild (215) 768-2000

The American Lutheran Church—Judith A. Kowlaski (612) 330-3100

Central Conference of American Rabbis—Rabbi Julie Spitzer (301) 764-1587

The Episcopal Church Center—Marjorie L. Christie (201) 891-3516

Lutheran Church in America—Rev. Joy Bussert (212) 316-0845

National Council of the Churches of Christ—Dr. Arthur O. Van Eck (212) 870-2151

National Federation of Temple Sisterhoods—Judith M. Hertz (212) 737-1538

Presbyterian Church (U.S.A.)—Patricia Gill Turner (404) 873-1531

Religious Sisters of Mercy—Sr. Gimary Bauer (313) 592-6137

United Church of Christ—Faith A. Johnson (212) 239-8700

The United Methodist Church—Rev. Peggie Halsey (212) 870-3833

Appendix I

The Importance of Clergy Response to Domestic Violence*

The response of the religious community to domestic violence is important for many reasons. Clergy and professionals deal with the entire family and their responses can hurt as well as help.

Hurtful responses:

1. Many times the religious community and clergy affirm and uphold the institution of marriage over and against the needs of the individuals in the marriage, often minimizing the pain of the individual and making divorce or separation difficult.

2. Clergy may also exacerbate the problem of domestic violence by upholding a notion of sacrificial love (based on Jesus' example from the cross) that encourages women to crucify themselves and their needs in the name of "love." Similarly, Jewish women are sometimes told by their rabbis that for the sake of Shalom Bayt (family harmony) they should return to their home, ignore the violence, and smooth things over.

3. Clergy may also worsen the situation by offering spiritual help for real-world problems. A woman who needs transitional housing so she can leave a battering relationship may be told that she and her husband only need to attend religious services more regularly and pray for help.

4. Clergy may also underestimate the danger and the seriousness of the problem and thus may force a victim into a premature reconciliation in a relationship where in reality her life may be in danger.

5. Religious communities may also exacerbate the problems of domestic violence when they do not affirm alternatives to the married status. Women may feel that they have no positive options outside of this marriage, and thus must put up with violence in order to maintain a positive role in the community.

6. Many women who attend religious services and hear women described as the "weaker vessels," the cause of evil in the world, or as second-class members of the faith community may come to believe that they deserve the violence and punishment that they receive at the hands of their "faithful and loving" husbands.

Helpful responses:

Our cultural images of marriage and family are firmly embedded in the religious community, which validates traditional relational norms and values. Because this community has had such an important role in shaping (for better or worse) our images of marriage and family relations, it also has the opportunity, indeed the responsibility, to help shape positive and creative ones.

1. Clergy can take strong public stands against the use of force and violence in families.

2. Clergy can play a unique and necessary role in the alleviation of domestic violence. For example, they are present in most communities, even the smallest rural communities, and may be able to offer counseling and shelter in situations where no other social services are available.

3. Clergy may also find that battered women turn to them for economic reasons. Frequently kept without resources by the man who batters her, the battered woman may feel that she cannot afford to see an expensive psychologist or therapist.

4. Clergy may find that because of their relationship with all parties involved in the domestic violence—the victim, the abuser, relatives, and friends—that they are in a good position to speak out against the acceptance of violence and to encourage each to obtain assistance in stopping the violence.

5. The role of clergy in the community enables them to create and support a network of service providers, both secular and religious, that could be mobilized to help victims, abusers and their families in crisis.

**This appendix is adapted from Anne Marie Hunter, "Clergy Response to Abuse of Women," M. Div. thesis, Harvard Divinity School, April 14, 1986, pp. A-2 to A-6. Used with permission of the author.*

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